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THE
Independent COMMUNION
OF
A Believer
WITH
G O D
IN
HIS LOVE

Being the Substance of
Several SERMONS

Preached on ROM. VIII. 35. 39.

By that Reverend Minister, Mr. THOMAS
MALLEY, late Pastor of a Church
in London.

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ADVERTISEMENT

TO THE

Christian-READER.

THE
CATHOLIC
CHURCH THE Author of this short Treatise was so well known to the Churches of Christ in and about this City, that neither himself nor any of his holy Labours do need an Epistle of Commendation to them: For [though he be dead] he yet speaketh by his past Example to Believers, in word, in conversation, in charity, in spirit, in faith, in purity; And by his ministry which he Managed as the Steward of God, holding fast the faithful Word with uncorruption, and dispensed with gravity, sincerity, sound speech as cannot be condemned, rightly dividing the Word of Truth, whereby as he did approve himself to God a Workman that needed not to be ashamed, so also to every Mans Conscience that

An Advertisement to

knew him, and more especially to the Flock
over which the Holy Ghost had made him O-
verseer, to whom in Christ Jesus, both his
Personal Grace, and Ministerial Abilities,
are acknowledged as the Author and Fin-
isher of them. HT OT

The design therefore of these few lines,
is not so much to bespeak an Acceptance
with the Reader, as to Advertise him, That
these Sermons were not prepared [~~as~~ for
ought is known] ever intended by himself
for the Press, but are made publick by some
of his Friends (in whose Memory his Name
and Labour yet live) as those that God made
useful and savoury to them when he Preach-
ed them; and which they hope may be Pro-
fitable to all the Saints.

Yet the Reader may be assured, That they
are the true Copy of his own Notes, [the Err-
ors of the Transcriber excepted] which he
prepared to methodize what of the Word he
ministered in his daily course, which were
enlarged and further improved in the truly
delivery of them; which latter if we could
present thee with, as truly as the substance
of them is here omitted: especially, if it
had

had pleased the only wise God to have spared him to a Review of them by that spiritual Judgment which he was singularly blest with, to deliver the things of God not only solidly, but in many things very sublimely, there would need no Apology to the World, (whose course is to censure rather then to study profit by the Labours of Gods servants) for the seeming abruptness of some of his notions, and the brevity of the whole: which last inconvenience yet is attended with this advantage, That the godly Reader may with less expence of time peruse them, and with greater facility retain them: and the worth and weight he finds in them will recompence his labour, through the blessing of the Holy One who teacheth us to profit, as he hath Promised to all that are interess'd in this inseparable union to, and communion with him in Jesus Christ, who will through him make us Conquerours over the unprofitableness of our own hearts, as well as all other our spiritual enemies.

The Substance of several
Sermons.

R. O. M. 8. 38, 39.

For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

IN the 33. and 34. verses, we have Paul with Christ on the Mount of Transfiguration; he sets one foot on Mount Calvary where Christ died, the other on Mount Oliver where Christ ascended, and by faith takes in a full view of the infinite dimensions of the

Grace of Justification, and triumphs over the Law and Satan the grand Accuser of the Brethren.

In 35, 36, 37 ^{verses}, he triumphs over the world, and the worst the world can do by power or malice, by faith in the love of Christ.

In the Text is a higher Rapture of faith, it takes a view of all things in Heaven, Earth and Hell, and triumphs over all Enemies real or imaginary, that can be supposed to endeavor to separate believers from the love of God in Christ, ver. 38, 39.

Here we have one thing implied, a Mystery that lies hid in the bosom of the Text, viz. Communion with God.

Secondly, the Bond of that Communion, the Love of God.

Thirdly, the witness or first subject of that love, Christ Jesus.

Fourthly, the Propriety Believers have to Christ for this end, viz. Communion with God in his love, Christ Jesus our Lord.

Fifthly, the triumph of faith in this love.

The Believers Communion.

Love of God in Christ Jesus our Lord, over all things in Heaven, Earth or Hell, that can be supposed to separate from the love of God. —

I. All Believers have a most intimate, spiritual Communion with God, though in a mystical and wonderful way.

This truth is couched in the Text, and lies hid like a spring in a Watch, which yet moves all the Wheels in the Work; it is implied in the word *separate*, for separation is the disjoining or disuniting of things conjoined together in common union; and therefore something, and in the first place, is to be spoken to it.

In which we must consider three things, Union, Communion, Communication between God and Believers.

1. We must consider the Union that is between God and Believers, which is the foundation of all Communion. There are several sorts of Union.

First, A natural union; so union of persons in the same common nature; such an union there is between Christ

and believers, *Heb.* 2. 12. and through Christ, between them and God: For hereby God became *Emmanuel*. God with us, one with us, and we one with him.

Secondly, there is an union by *Covenant*; thus all the sons of men were one with the first *Adam*, the Apostle speaks of this one man, as including all men, *Rom.* 5. 18. Such an union there is between Christ and believers, *Eph.* 1. 10. and through Christ with God, *Zach.* 13. 9. I will lay it is my people, and they, &c.

Thirdly, there is an union of Amity or Affection, as between *Jonathan* and *David*, *1 Sam.* 18. 11. and 10. 17. as between those *Acts* 4. 32. such an union is between believers and Christ, *Eph.* 5. 25. Christ loved his Church, and gave himself. Such also between God and believers, now reconciled by Christ, *Eph.* 2. 14.

Fourthly, there is a Conjugal union of persons by Marriage, *Eph.* 5. 28. 31. such an union there is between Christ and believers, *2 Cor.* 11. 2. and such between

between God and believers, *Jer. 54. 5.* *Isa.*
62.5. *Hes. 2.16,* 19-20.

Fifthly, there is a spiritual union between all believers, *1 Cor. 12. 13.* such an union hath believers with Christ, *1 Cor. 6. 17.* and through Christ with God, *1 Cor. 2. 13.* with *Eph. 2. 18.*

But there is an union of believers with God, beyond all these, most spiritual, most mystical, and as yet incomprehensible: such an union as is made to resemble the union between the Father and his Son, *John 14. 20.* and *John 17. 21, 22.*

This union of believers is not the same for quality or equality with that of the Father and Son; nor is this union made to resemble the natural union of the Father and Son in the Godhead. But that mystical union between the Father and the Son, in our S. h., carrying on with joyn hand and heart the great work of Redemption, so 'tis exprest *John 10. 28, 29, 30.*

Secondly, From this union flows our Communion with God which is the second. Believers have a special spiritual Commu-

Communion with God : Communion is between persons some way or other united, participating of each others good things for their comfort and delight : Believers by union with God, have Communion with God.

i. They have Communion with God in nature, & Pet 1.4. not by way of Partition, as if God divided his nature between him and us ; nor by way of transmutation, as if God emptied of his nature into ours, but by way of Communion.

As the humane nature of Christ, was assumed into unity with the Divine in the Person of his Son, and by that union had Communion with the divine nature, whence followed an unction, whereby the humane nature received Perfections and Excellencies above its own natural capacity ; so by Communion with the divine nature, we receive an unction from the Holy One, the Spirit, and its supernatural Excellencies and Perfections.

Secondly, they have Communion with God in all the divine Relations in the Godhead, Father, Son, and holy Spi

7

Father, *1 John 4. 3.* Son, *1 Cor. 1. 9.* Holy Spirit, *John 14. 17.* *He dwelt
with them.*

Thirdly, they have Communion with all three Persons in their peculiar and distinct Excellencies.

The peculiar Excellency of the Father is Love, *1 John 4. 16.* of the Son is Grace, *Rom. 16. 24.* Of the Spirit is comfort, *John 14. 16.* Believers have Communion with the Father in love, with the Son in grace, with the Spirit in comfort, *2 Cor. 13. 14.* Paul often wisheth Mercy, Grace and Peace to Saints, Mercy is the Fathers, Grace the Sons, Peace the holy Spirit. They have Communion with all three in their peculiar and distinct Privileges.

Fourthly, they have Communion with God in all communicable Properties and Attributes; his Wisdom, Righteousness, Holiness, Meekness, Patience, Goodness. These which are Attributes in God, are also many graces in believers, these make up the Image of God in Saints, and in these they are said to resemble

semble God ; making their holiness to
God, their conformity to God.

Fifthly, they have Communion with
God in his greatest Privileges, they are
holiness and happiness.

i. Holiness is one of Gods chiefest
Prerogatives, *Exod. 15. 11.* that belie-
vers have Communion with God in his
holiness, appears *Isa. 63. 12.* they are cal-
led the people of his holiness by this Ar-
gument, *viz.* their communion with
God. The Apostle exhorts believers to
a further progress in holiness, *1 Pet. 1.
15, 16.*

Secondly, Happiness or Glory; Blef-
sedness or Felicity is Gods Prerogative,
1 Tim. 6. 15. Rom. 9. 5. so is glory, which
is the manifestation of that blessedness.
God is called the God of glory, *Act. 7. 2.*
the Father, the Father of glory, *Eph. 1. 13.*
the Son of God, Jesus Christ the Lord of
glory, *James 2. 1.* the Spirit, the Spirit of
glory, *1 Pet. 4. 14.* That believers have
Communion with God, Father, Son and
Spirit in glory; see - *Cor. 3. 18. John 17. 21.*
and from hence follows the third
which

which is Communication.

Thirdly, there is a sweet Communication between God and believers, naturally flowing from this Communion; like that which is express'd of those believers in holy Communion, *Act. 4. 32.* This Communication is mutual between God and believers; God communicates himself to us to be our God: we communicate to him, by owning him for our God; As they, *Ier. 3. 22.* Behold---and by giving up our selves to his service, *2 Cor. 8. 5.*

The Father communicates to us in all his spiritual blessings, --- *Eph. 1. 3.* We communicate to him, by improving all we receive from him, thankfully, faithfully, to the praise of his grace.

The Son communicates to us his Merits, Mercies, Purchases, Treasures of his Wisdom, Knowledge, Righteousness, Holiness: --- And we communicate to him by receiving him and all his benefits by faith, and bring forth the fruits of righteousness by him to the glory of the Father.

The Spirit communicates to us light, truth, liberty, joy, strength, peace, comfort; and we communicate to him, by acknowledging all our receipts from him, and giving up our selves to be led, counselled, guided, and governed by him.

The Father communicates with us in his love, and we communicate with him by returning love to him.

The Son communicates with us in grace, by fetching all supplies out of his fulness, and by doing all our works, more by the strength of his grace than our own.

The Spirit communicates to us in his comforts, and we communicate with him in raising up our hearts by his comforts, to joy in God above all other rejoicings, *Rom. 5.11.*

1. Use. Let Believers raise up their admiration to the utmost in the Contemplation of this Priviledge, the free grace of God, and the blood of reconciliation hath brought them to, viz. Communion with God, Fellowship with all

The first
all three Persons in blessed Tri-
nity,

First, in this consists your chiefest dignity : It was great honour to the Son of God in his state of Humiliation, that God called him, the Man his Fellow, *Zach*, 13, 7, What honour is it, that God should say of poor sinners, poor weak believers; Behold the man, the woman, my fellow, whom I have taken into fellowship and communion with my self.

Secondly, in this consists your chiefest joy, amidst all the scorns, reproaches troubles, sufferings from the world

¹ *John 1. 3, 4.*

Thirdly, in this consists your stability in grace, the Father and Son with whom ye have Communion, (*John 14.23.*) will make their abode with you, so will the Spirit with whom ye have Communion, *John 14. 16.* This Communion ye have with God here, will not leave you till it be perfected, in the full enjoyment of God in glory.

2. Use Endeavor to be acquainted more

and more with this Priviledge : though this Communion of believers with God be a Mystery, the full Knowledge whereof, and the most blessed fruits and effects of it be reserved for another state ; yet let us endeavour to know the reality of it, that we may believe it, and for that end wait for the Promise and Office of the Spirit, as Comforter in that day, ye shall know the truth of it, though not yet the manner of it, John 14. 20.

First, from this Communion with God, Father, Son, Spirit, flow all supplies of Mercy, Grace and Peace.

Secondly, this communion is the true character of your Christianity ; a man is best known by his Company.

Use 3. Endeavor daily to encrease and grow up in this Communion ; it is yet imperfect, incompleat.

First, for this end bestow more cost on faith ; by faith Enoch walked with God, (which notes Communion) and then was translated, Heb.11.5.

Secondly, be much in the Communion of the Spirit, by whom our Communion with

with the Father and Son is chiefly mana-
ged and transacted, *1 John 16.14.15.* and
by whom it is manifested, *1 John 4.13.*

Thirdly, be much in those duties, fre-
quent those Ordinances where God ma-
nifesteth, and most communicateth him-
self to his own.

4. Use. Let Believers be exhorted to
live, walk, act and work all their works
in the strength of that grace that flows
from this Communion.

First, hence our victory over all dan-
gers, enemies, difficulties, *1 John 4.4.*

Secondly, hence your fruitfulness in
Christ, *John 15.4.5.*



R O M. 8. 38.

For I am Persuaded, &c.

IN the first Point I opened the do-
ctrine of Believers Communion with
God. The second is the bond of this
Communion, *The Love of God.*

Doct. *The Love of God is a sweet, and*

PAUL'S Triumph.

cred bond of inseparable Communion between GOD and believers. Though the love of God in Scripture sometimes signifies our love to God, yet here it must needs signify Gods love to us, for not our love to God, but his love to us is the only foundation on which a believer can build such high resolution, strong confidence, glorious joy, triumphing faith, as is in the text. There is a threefold love of God to us.

First, a general love, a love of benevolence, or good will, common to all his creatures, as they are the works of his hand, so his mercy and love are over all his works; the invisible things of his Wisdom and Power are seen in every creature, Rom. 1. 20. And what of God is in any creature is lovely, and he loves every thing himself hath made.

Secondly, a particular love, a love of beneficence or bounty: Thus he loves man above all his other creatures before his fall, Pro. 8. 31. After his fall, Psal. 8. 4. 5. Heb. 2. 16. Tit. 3. 4. A

Thirdly,

Thirdly, a more special and peculiar love, a love of Communion and Complacency; it is of such out of mankind, whom God hath loved in Christ, with an everlasting love: these are believers according to Election.

Man is Partaker with other creatures of all that love of God that communicates to them, yet hath a special love of God that communicates to him, and no other creature hath part with him: Believers partake of all that love of God that communicates it self to all other creatures, and to all other men: yet hath a special love of God, in which no other creature, and no other men, partake with him. Thus a believer is Heir of all that love that ever issued forth from God, of this love of God the Text speaks.

First, it is the bond of our Communion, as being that which draws us into this Communion.

There is in every man by nature an unwillingness to come to God, a drawing off from God, and Communion with

him. Partly, from sin and corruption which is in man, which is a privation of our suitableness and likeness, and conformaty to God, and is a positive contrariety and opposition to God, both which are flatly repugnant to Communion; and partly also from the apprehension of the wrath and displeasure of God, and our noxiousness to his Justice whom most unjustly and injuriously we have offended, hence no man will come into Communion with God except drawn, *John 6. 44.*

But what then, doth God compell men against their wills? no, this would destroy that natural principle of liberty God hath implanted in that faculty, therfore in infinit wisdom he hath ordered to bring them in, by a way of voluntariness and free obedience, and the meanes by which the power of his grace shall produce effectually those effects in the hearts of men, to which they shall freely and willingly consent to, is a way of love; *Hos. 11. 4.* Love is the cord that drawes men, that drawes man into communion.



union with God *Ier.* 34. 3. When God by his spirit manifests his love to the soul, whom no other meanes could perswade much less compel; the soul is conquered by the secret, ineffable potency and sweetnesse of the operation of love, love drawes and the soule comes, yea, runs into his armes, yea, into that bosom where love opens, *Cant.* I. 1. 4.

Secondly, it is the bond of our communion with God, because it binds God fast to us, and us fast to God.

First, it binds God fast to us, in this sacred communion.

First, this it doth by bringing us into an everlasting Covenant with God, *Ezek.* 16. 8. *I Sam.* 18. 3. No after-sins, back-slidings, no temptations, persecutions of the world, nor chastisements of God can break Covenant, because founded on love.

Our Communion with God is founded on the Covenant, the Covenant founded on love, hence we call it a Covenant of grace or love. It is express to be a Covenant of Conjugal love, *Hos.* 2. 18,

19, 20. when God threatens to visit the sins of his people, &c. yet my loving kindness, &c. nor breaks my Covenant, &c. *1sa. 89. 31. -- 34.*

Secondly, this is that doth dispense all the blessings of the Covenant to believers in this Communion.

This love of God is that which first gives forth Jesus Christ to them, *1 Jo. 4. 10.* And with Christ all other graces, and Priviledges of grace that concur to salvation, *Tit. 3. 4, 7.*

This love makes the first great change and alteration in mens estates and conditions, v. 3. this love of God goes on to manifest it self to such in Christ, in the Renovation of the Spirit, in Justification, in making us heirs of glory and eternall life. So love the Fountain of all grace, *Eph. 2. 4, 5, 6.* see *2 Thes. 2. 16, 17.* the love whence flows all consolation, as from the original, is there expressly affirmed of God the Father.

Secondly, it is the bond of this Communion, as it binds us fast to God; this it doth,



First,

First, by engaging us to believe in his Son Jesus Christ, John 3. 16. God so loved, &c. the love of God here is made matter of greatest encouragement to sinners, to believe against all doubts of strongest engagement, to believe against all Pleas, Pretences on the contrary.

God so loved, &c. So; How? so as we cannot tell, so as the tongue of men and Angels cannot express; so infinitely, so ardently, so incomprehensibly, as exceeds our thoughts as far as heaven is above the earth.

God's love with a *so*, swallows up all our sins, doubts, fears, difficulties, wants, weaknesses, unworthinesses, or whatever stands in the way of believing.

Secondly, by enabling us to believe, John 4.10. We have known such whom no means, no Promises, no Persuasions could prevail with to believe, if God make known but a secret hint of his love, forthwith it believes against all unbelief, believes in hope, against hope, and gives glory to God.

Faith is called the Gift of God, Eph. 2.8. and every gift springs from love; Christ is the Gift of God, love and faith is the gift of Gods love; the love of God brings Christ and faith together, and unites both together.

Thirdly, by begetting in our hearts a love to God in some manner of Analogie like that of his to us.

Love begets love, as fire begets fire, and in this flame the soul, like Manoahs Angel, ascends up to God in heaven; it is a common proverb, that love alwayes descends, seldome ascends; It is not so between God and beleivers, 1. Tho. 4: 19. and that love which ascen sis from us to God, what is it but that which first descended from God to us.

A woman that hath no love, no affection for such a person, nor any thoughts of him, it may be never saw him, yet when such a person comes to make known his true love and affection to her, it presently begets love in her bosom so---- Thus the Apostle doth describe it, Eph 1.4. see how it begins in

the love of God to us, and ends in our love to him ; this is that the eternal love of God aimed at, and works up every believer to, God loves that he may be loved.

Where God loves, he takes up his rest in that soul, *Zeph.* 3.17. where the soul loves God, it takes up its rest in God, *Psal.* 116.7. and values the love of God above richest enjoyments, *Psal.* 63.3. Now it cannot live, but in the love of God, *Psal.* 30.5.

Fourthly, by actuating the whole soul in a way of service and sincere obedience to God. What the Apostle saith of the love of Christ, 2 Cor. 5.14. the same is true of the love of God, it constrains, it besiegeth, it hemms us in, it takes full possession of the soul, brings it under the regency of divine love, is wholly at the Command of love, 1 John 5.3. This is the love of God--- Herein is Gods love manifested to be special love to us, and herein is our love manifested to be sincere love to him : This is the spirit in the wheels that moves all the faculties



faculties and affections of the soul to God in a way of duty and obedience.

In this way God manifests his Communion of love with us, *Jo. 14.23.* and we manifest our Communion of love with God, *1 John 1.7.* To walk in the light, is to walk in a way of holiness and holy obedience to God, and whereas many failings and fallings short will be found in the best obedience, yet there is a remedy provided, the blood of Christ.

1. Use. This point leads us to the uppermost spring, the highest original of grace and glory to believers, and that is the love of God, not the love of Christ as Mediator, but the love of God, whence Christ and all spiritual blessings with him originally flow to us.

In vain shall we seek for any other motive to God in his dispensations of grace to us, besides his love, *Deut. 5.7.8.* God hath predestinated you to the adoption, called, justified, sanctified you, and will glorifie you, only because it pleased the Lord to love you.

to 2. Use. Is love the bond of our Communion with God.

First, then it is a very near, close, intimate Communion. Love is a transmigration, one soul in another, *1 Sam. 18.1.* or with another; it is a believer engraven in God's heart, appled in God's eye, carried up and down in God's arms, like a beloved disciple, lying in God's Bosom, the Place, the Seat, the Center of love.

Secondly, it is of love therefore a choice Communion; Love singles out its object; it looks upon many, chuseth few, the children of his love are a chosen generation, *1 Pet. 2.9.*

God singles some out of all the world, to have Communion with, and they single God out of all the world to have her Communion with him, *Psal. 73.25.*

Thirdly, it is of love, therefore a strong Communion; Love is strong as death, invincible by any opposition, conquering every thing that is against it.

The Love of God pardons all sin, swallows up all distances; The love of

of God in communion with the soul, sweetens every bitter thing, heals all lapses, repairs all breaches, ends all controversies between God and the soul; *Hos. 14.5,5.*

Fourthly, it is an everlasting communion, because it is of love; the love of God in the heart of a believer never faileth, *1 Cor. 13.8.* much less can the love of God fail in his own heart; the love of God is one of the longest and most lasting things in God; *Psal. 36.10.* Continue—in the Hebrew, Draw out at length—
as is the love so is the Communion:

3. Use. Is love the bond of our Communion with God: take that exhortation, *1ad. 21.* *Keep your selves in the love of God, keep up your faith in Gods love, keep the apprehensions and manifestations of Gods love warm in your hearts.*

This will keep you in sweet Communion with God, which is the life of our faith, the soul of our Christianity, the joy of our salvation, all joy and peace in believing. This is strong consolation. Peace that passeth understanding. The mo-

is our stability in grace, our security for
glory, 1 John 4.16. we have known and
believed;--- God is love.

ROM. 8. 38. 39.

VWE are come to the third particular
viz. the primary and principal
subject, in which the love of God to us
centred, and that is Jesus Christ,----
which is in Christ Jesus.

Doct. That love of God, which is the
bond of communion between himself, and
believers, with all its gracious effects, Bless-
ings, Privileges is manifested and dispen-
sed to us, only in and through Jesus Christ.

Our life and salvation is first in God
himself, with whom is the fountain of
life, and who is the Father of lights, in
whom our life is said to be hid, Col. 3.3.
and so in him it is ours, by the eternal
purpose of his love, and grace in himself.

This love of God, as it was the only
moving cause to God, of the eternal

purpose of his grace, concerning us; so it is the chief Agent and principal Efficient of all grace in us, as we declared in the last Point.

Yet we must consider, the only *Medium* or means by which God doth manifest his love to us, through which he doth dispence all the effects of his eternal love and grace to us, is Jesus Christ, who is appointed of God to be the only Executor of all his Decrees of love and grace, and is ordained to come in as Mediator, in all things between God and us.

This I shall endeavour to demonstrate.

1. *Demosth.* Jesus Christ was anointed with all that love which God the Father had taken up in his own bosom, to be laid out on all his elect ones; and thus he became Son and Heir of all the love of God to his beloved.

Hence Christ is made known to us as the eminently beloved one of the Father. *Mat. 3.17.* The beloved with an emphasis, in whom we are said to be accepted,

cepted, *Eph. 1.6.* his dear Son, or the Son of his love, into whose Kingdom we are said to be translated, *Col. 1.13.* And from the love of God to him is the love of God derived to us, *John 17.21.*

2. *Dem.* Jesus Christ alone is the great manifestation of Gods eternal love to us, as being the first and most immediate effect of it, *1 John 4.10.* So as we cannot, nor ever could come to the least measure of knowledge of Gods eternal love to us, but only in Jesus Christ, *2 Cor. 4.6.*-- Knowledge of his glory in the face of Jesus Christ. By the glory of God we are in a special manner to understand it, of the glory of his eternal love and grace; if with this we compare, *Eph. 1.6.* and *13.* every believers experience will bear witness to this truth.

3. *Dem.* God did first accomplish all that grace in Christ, which his eternal love had purposed to perform in us, *2 Cor. 1.20.* Hence Christ became the first-born, *Rom. 8.29.* the first-fruits, *1 Cor. 15.23.* The Image, Patern, and Exemplar of all the grace and glory of God to us.

4. Our salvation was founded on the eternal Election of God; Christ was elected; Isa. 42. 1. He was not only one chosen out of all Creatures, Men and Angels, but chosen out of all the three Persons in Trinity, to be the Mediator of our Peace; by the Election of Christ ours is ratified and confirmed.

Secondly, our salvation includes in it a Predestination to the Adoption; We were ordained to be sons of God.

So Christ in our nature, by its personal Union with the Divine, was the Son of God, Luke 1.45. Gal. 4.4,5.

Thirdly, our salvation is carried on by our Calling; Jesus Christ had his Call of God to all the Offices that concerned him in the Work of our Redemption, Heb. 5.4,5.

Fourthly, our salvation is carried by Justification; so Christ was first justified, Isa. 53. 8. 1 Tim. 3.16.

Fifthly, our salvation is carried on unto a final victory over all our enemies, for Christ Jesus he hath first overcome, Rev. 5. 12.

Sixth-

Sixthly, our salvation is perfected by the Resurrection from the dead, and a possession of glory; for Christ first rose from the dead, and entered into his glory,

Eph. 4.5,6.

So what faith, hope, love, holiness, patience, humility, obedience God should require of us, was first performed by Christ who became a Pattern, and Exemplar of all grace, unto obedience for us, *John 15.10.* and our constant Growth and Increase in Grace, is called a growing up in all things to Christ our Head, *Eph. 4.15.*

4. *Dcm.* All these treasures of salvation, which God hath in his eternal love decreed to lay out on his Elect, both in grace and glory, are given into Christ, *Col. 1.19.* *Col. 2.3.* Christ Heir of all things by appointment, *Heb. 1.3.* Here he is said to be made of God unto us, whatever God intended to make our salvation compleat by, viz. Wisdom, --- *1 Cor. 1.30.* Righteousness, Sanctification and Redemption. These four Ingredients are perfect and compleat salvation. So

that of Christ's fulness we still receive grace for grace, and glory for glory, 2 Cor. 3.18. John 1.16. and our completeness is in him, Col. 2.9.10.

Hence Christ is said to be not only given us for a Saviour, but to be the salvation of God to us, Luke 2.30. because he contains in himself the whole matter of our salvation, every part and parcel that makes our salvation compleat.

5. *Des.* When God actually performs any of that grace his eternal love purposed and decreed for us; he first makes us to be in Christ, makes us one with Christ, 1 Cor. 1.30. Of God are ye in Christ Jesus, --- he gathers into one in Christ, Eph. 1.10, he calls them into the fellowship of Christ, 1 Cor. 1.9, whom he intends to save.

As we are said to be chosen in Christ, Eph. 1.4, so we are said to be made the sons of God in Christ, Gal. 3.26. reconciled in Christ, 2 Cor. 5.19. to be made the righteousness of God in him, 2 Cor. 5.21. to be made new creatures in him,

2 Cor.

Cor. 6.17. to be made an habitation of God in him; Eph. 2. 10. to be sanctified, preserved, called in Jesus Christ, ~~and~~ i. hence we are called the Workmanship of God in Christ, Eph. 2.10.

The grounds of this truth, why God should make out all the manifestations and dispensations of his love to us in Christ Jesus may be,

i. Christ only is that among all three Persons in Trinity which God did ordain us to be, viz. the Son of God. The grace of our Adoption is the supreme Privilege of all that grace we receive from Gods love, John 3. 1. and is our Right and Title to all other blessings, if sons then heirs. We must be sons before we can have right to any part of the Inheritance.

Now Christ having this Prerogative peculiar to himself to be the Son of God, it was necessary that we should be made the sons of God in Christ Jesus, Eph. 1.5.

Secondly, because Christ was; as the only begotten Son of God, so the only beloved of the Father, sole Heir of all his Fathers love, and his Fathers blessings, both in grace and glory. Therefore it behoved, that the manifestations of the Fathers love, and the dispensations of his love to us, in the blessings of grace and glory, should be made in Jesus Christ.

Thirdly, that the glory of our salvation, might not be communicated in any part to the creature, but to God alone, of whom, through whom, to whom are all things, to whom be glory for ever.

It is God, who of himself, and in himself, and by himself worketh all grace in us; of himself as the Father, in himself as the Son, by himself as the holy Spirit.

The Uses of this Point are,

I. For Information.

First, it informs us how miserable men are who are yet out of Christ; they are in no capacity to receive one token of Gods saving love.

They

They may love themselves, and do good to themselves; the world may love, friends may love them and shew them love, but God will shew them no love, out of Christ.

Secondly, it informs us of that excellent order and method the Wisdom of God hath observed in stating our salvation. The love of God, which is the great spring of life and grace, is first in God himself as the original.

Then it is in Christ as he to whom belongs the Birth-right, and the blessings of it, in whom all the Promises of God are Yea and Amen.

Then it is in us, who are in Christ Jesus, in whom we are made Partakers of the righteousness, holiness, and glory of God.

Thirdly, that no natural goodness in ourselves, nothing we can do in conformity to the Law of God, no external duties of Worship to God, no mortal Righteousness towards man, can be the least part of that Righteousness that can bring us into a state of love and favour with God.

It must be what God doth bestow on us in Jesus Christ, for no man is made that unto which the love of God hath pre-
stivated him, in himself, and through
himself, but in and through Christ only.

Fourthly, it informs us in what glass we may most clearly behold the love of God to us in all its effects; it is Jesus Christ. Would we know the love of God to us, look upon his love to Christ, or know the dignity of our Adoption; look upon the Sonship of Christ, or know the dignity of our Justification; look upon the Righteousness of Christ, or know the glory God intends us.

✓ Many things that concern our salva-
tion have yet no other subsisting in us,
but what faith giveth them, which yet
are actually accomplished in Christ; they
are in us yet imperfect, which are com-
pleted in Christ.

Fifthly, it informs, first, of the infinite
loveliness,

i. Of Christ, who had all the pour-
ings out of divine love on him; all the
love of God that was due to himself and

to all the Saints besides.

Secondly, the infinite capacity of Christ's Person, who can contain in himself all the love, and all the Privileges of the love of God to all his Elect, both in grace and glory.

Thirdly, the infinite love of Christ to us, in being willing to impart to us a share of that love of God, that grace and glory of God that was only due to him, in the right of the first and only begotten.

2. Use. For instruction.

1. When we go to God for any manifestation of his love, or any dispensation of love, in any spiritual or heavenly blessings go out of yourselves, get into Christ, in him alone we can know his love and receive the blessings of it, Eph 1.3.

Nothing comes to us immediately from God, but mediately in and through Christ, who is Mediator between God and us in all things divine love hath decreed for us.

Secondly, how much doth it concern us, among the highest and chiefest concerns of salvation to have our union with Christ, our interest in Christ cleared up.

There

There only we can know what di-
vine love purposed for us from everlast-
ing, what it hath done for us, what God's
hath further to bestow upon us, how and
is forming and fashioning us by de-
grees, into a blessed Conformity with
the Son of God in grace and glory.

Thirdly, let this teach us how to ma-
nifest our love to God, how to return our
love to God in faith, and all the duties
of our work and obedience; after the
manner of all the dispensations of God's
love to us; that is, do all to God in and
through Jesus Christ, 1 Pet. 2. 5. Col.

3. 17.

3. Use. In point of Consolation.

Admirable comfort to be loved of
God, with any kind of love is sweet, but
to be loved of God in Christ, to be lo-
ved as Christ, this excelleth.

To have fellowship with Christ in his
sufferings, afflictions, reproaches is great
honour; but to have fellowship with
Christ in the love of God, and all the
wonderful effects of it; This is to Ad-
miration.

Secondly, therefore the love of God
which needs abide, and the state of Saints
eternal, immutable, unchangeable in
God's love, because it is in Christ Jesus,
and they, made of God to be, not in
themselves, but in Christ.

R O M. 8. 38.

For I am Perswaded,--

WE are come to the fourth ground of
this great Persuasion of the Apostle.
Christ Jesus our Lord. Mark the order.
First, here is a marvellous and myste-
rious, yet real Communion between God
and believers.

Secondly, the Bond of this Commu-
nion is the love of God in himself.

Thirdly, the great manifestation and
declaration of this love of God to us,
even in Christ Jesus : Now follows the
This Christ Jesus is our Lord.

The Doct. We are to consider that Jesus Christ
is a great Lord; Christ is to be con-
sidered

dered in a twofold capacity, as the ~~only~~
~~and~~ Son of God, and as God-Man or Medi-
ator; In both respects he is a Lord.

✓ I. As he is the only begotten Son of
God, by eternal generation. So he is
Lord of the whole Creation of God; all
things have their being and sustentation
of him, *Col. 16.17. Heb. 1. 3.* He is cal-
led the Image, the first-born, *Col. 1. 15.*
The first-born in Scripture notes Princi-
pality, Lordship and Dominion: the
first-born is Heir of all, and the Heir is
called Lord of all, *Gal. 4. 1.* From this
his Primogeniture the Apostle inferreth
his Lordship, or Dominion over the An-
gels, *Heb. 1.6.*

Secondly, as he is Mediator, God-
man, so he is Lord.

1. By Ordination or Constitution, *Heb.*
1.2. Him hath God appointed -- See that
John 3.35.

The Man Christ is made Lord of all,
Acts 2.26. He hath this Lordship by Pa-
tent from the Father: he hath it by Com-
mission, *John 5. 22.* He hath committed
all Judgment to him; by Judgement
here ✓

here we are to understand an absolute dominion and sovereignty over all things and all persons in heaven, earth and hell, *Phil. 2. 9, 10, 11.* Hence we have the four beasts with twenty four Elders, with the Angels, *Rev. 5. 11, 12, 13.*

Thus the Man Christ is said to be made higher then the Kings of the earth, *Phi. 89. 27. Rev. 19. 16.*

Secondly, by Unction, he is anointed with the power of a Lord, *Act. 10. 38.* and this power is universal, *Mat. 28. 18.* And he is anointed with the spirit of Wisdom, and that Wisdom is proportionable to his Power; that all Power, and this all Wisdom, *Col. 2. 3.*

By both these he is thoroughly furnished for the administration of that dominion which belongs to him as Lord: Power to protect, Wisdom to govern all his subjects and servants, Power to crush, Wisdom to defeat all the counsels of his enemies.

Power

Power able by weakness to confound things that are mighty; and Wisdom, able by foolishness to bring to nought the understanding of the Prudent, and both these anointed with Righteousness, the stability of every Kingdom, and the Perpetuity of Christ's, *Heb. 1.8.*

Thirdly, by Conquest and Victory; he hath overcome all his enemies; he hath overcome the strong man, Satan, taken away his Armour, divided the spoils of that Kingdom of darkness, *Luke 11.21.* he hath overcome the wrath of God, the severity of his Justice, the Malediction of the Law, *Gal. 3.13.* He hath blotted out spoiled Principalities, *Col. 2.14.15.* *For 12.31.* He hath overcome sin, *Dan. 9.24.* He hath overcome the world, *John 16.31.* He hath abolished death, *2 Tim. 1.10.* *Rev. 1.18.*

Secondly, we are to consider Jesus Christ as the Lord of his Church, Lord of all believers, *Col. 1.18.* --- that he might have the Preeminence or Lordship; All believers acknowledge him to be their Lord, *1 Cor. 8.6.* when they first receive him

him by faith, they receive him as a Lord,
Col. 2.6.

Thus the Angels preach'd him to the
Faith of men, when he was first-born into
the world, Luke 2.11. Thus the A-
postles preach'd him, when they exhibit-
ed him to the faith of the world by the
Gospel, Acts 10.36.

Every particular believer may say of
Christ. as David, My Lord, Psal. 110.1.
and as Thomas, John 20.28. 20

Let us consider what the nature and
quality of Christ's Dominion or Lord-
ship over believers is, and then how it
is exercised.

1. The quality of Christ's dominion or
Lordship over believers, and his whole
Church, is a dominion of grace, Rom.
5.14. 2 Kingdom of righteousness and
grace, Rom. 5.21. Grace hath reigned
through Righteousness by Jesus Christ
our Lord.

Secondly, it is exercised in a way of
grace, he is called a gracious Lord, 1 Pet.
2.3.

First, by converting their souls, by

pulling down the wrong holds of sin, and Satan in their Consciences; by casting down the imaginations, -- and bringing them into subjection, 2 Cor. 10, 4, 5. This he doth Ministerially, by the Word of Reconciliation effectually, by his Spirit; Thus being delivered from the power of darkness, they are transferred into the Kingdom of Gods dear Son, and Christ is become their Lord.

Secondly, he is the only Lord of their faith, as he is Author of it, -- Heb. 12, 2. To him only we can say, as that poor man, Lord, I believe, help my unbelief, as the disciples. Lord, increase our faith.

And he only is the object or matter of our faith, the Apostle preaching him the only Lord, our faith, 2 Cor. 4, 6. It is high-toll sacrilegious, horrible usurpation, to impose any thing to be believed for salvation, which Christ hath not commanded.

Thirdly, he is Lord by justifying their persons, and forgiving their sins: he is called

called the Lord our Righteousness, Jer. 23. 6. He is to us a Melchizedech, a King of Righteousness, Heb. 7. 2. To forgive sin is Royalty, the Prerogative of such a Person; who hath dominion over us, as a Prince and Lord, Act. 5. 31. 1 Cor. 15. 22. 1 Tim. 6. 15. 1 Pet. 3. 15.

Fourthly, by ruling, leading, governing them whom he hath justified and pardoned, 17/4.55.6. This he doth by writing his Laws in their hearts, by giving a spiritual understanding in the knowledge of his Will, by forming and fashioning their affections and conversations into holy obedience, to the heavenly and spiritual nature of his Kingdom, and making ready his subjects to be ruled.

Fiftily, by affording all needful supplies to all their wants, by affording mercy and grace to help; & Joseph was made Lord of Egypt, and he had all the Granaries and Store-houses at his Command to dispence, So Christ is Lord of all his Fathers Treasures, and he giveth all things, & Per 1,38, vol 311 more au
- 24 - His servo bro. D. 15, b. 10, l. 2, r. 11 Sc.

Sixtibly, in protecting, upholding, succouring them in all their dangers, amidst all their temptations, infirmities, discouragements, 2 Cor. 12.9. by his compassions pitying them, Heb. 4.15. by his power and grace helping them, by his care and wisdom proportioning their strength to their trials; to him every believer may say, Lord, save me, or I perish.

Seventhly, in overcoming all the enemies of their salvation, the two Heads or Generals whereof are Satan, Rom. 16.20 and Antichrist, Rev. 17.14. / / and

Eighthly, he hath manifested himself to be our Lord, when he died for us, and rose for us, and sat down at the right hand of God for us, and hath quickened us together, and raised us together, and set us together with himself in heavenly places, Eph. 12.5. 6.

Ninthly, consider how much this consideration, that Christ Jesus is our Lord, doth afford to this triumph, or ful persuasion of faith, that nothing can separate us from the love of God,

He is our Lord, and Lord over all creatures

thou art above, Earth and Hell; Lord over Angels, Men, Devils; Lord over Life and Death; Lord over all Principalities and Powers; Lord in the heights and Lord in the depths; Lord over things present, and Lord over things to come; such as have abold, so full of love, power, Wisdom, Compassion, Grace; can never fall from the Love of God, which is in Christ Jesus our Lord and a friend.

11. Use also Christ Jesus & Lord over all creatures; here is encouragement for any poor creature that lies under the sense of sin and wrath; to come to Christ, and say, Lord save me, or I must perish.

Dost the wrath of God threaten thee, turn to Christ, and say, be merciful to me O Lord, unmask the shadow of thy wings I come for shelter.

12. Dost thou feel a dominion of sin, a tyranny of prevailing lusts, leading the captive, come and say, Lord, many lords have dominion over me, O let me be under the Dominion and Government of thy grace.

Dost Satan pursue, Conscie accuse,

Law condemneth Death, threatening Hell
open upon them. Come no Christ who
hath spoiled Satan, pacified Conscience,
sanctified Law, abolished death, triumphed
over Hell, he is Law over all, that is law
joined up all in victory.

Dost thou want Righteousness to
justify thee, Christ is Lord of Righteousness : Dost thou want Pardon of sin,
Christ is Lord and hath power to forgive
sin : Dost thou want any grace within
the whole compass of the Promises; Dis-
tinguishes, Treasures of God, Christ is
Lord of all : Dost thou want a good title
to Heaven, Christ is Prince of life, and
Lord of Glory.

2. Is Christ Jesus in a special
manner the Lord of his Church, the Lord
of believers.

3. Let us offer Jesus Christ to be our
Lord, for this god two things are necessary:
First, Faith, when the Apostle repre-
sents this Lord absent to us, he saith
We walk by faith, - 2 Cor. 5, 6. Other
lords are present with us, so command,

encourage, oversee, over-rule, and to reward us; Christ is absent, therefore stand in awe of him, to be diligent in his Work, to do, to suffer for him, to fear to offend him, to endeavor that whether present or absent we may be accepted of him: this requires much faith.

Secondly, the Holy Ghost, *1 Cor. 12.3.*
It is not every one that hath, Lb. 3., Lord: Many that live under the Education and ~~external~~ Profession of the Gospel words, call Christ, Lord: yet they will never yield up themselves in obedience to him, as their Lord, without the over-ruling grace, and power of the Holy Ghost.

III. As ye have received Christ Jesus the Lord, so walk in him, Col. 3.23. Give up yourselves, consciences, thoughts, desires, the secrets of your souls, and the conversations of your lives to be guided, directed, governed by his Word and Will.

Thirdly, honour Christ Jesus your Lord both in life and death, *Rom. 14.7.*
Christ and dangerous traditions
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P A U L S

Fourthly, let us be faithful, sincere,
constant and abundant in his service, we
have a Lord that can and will reward us.

1 Cor. 15.44.

Fifthly, if Christ Jesus be our Lord,
let us trust him, and live in dependence
upon him for our present subsistence and
future expectations; the Lord never
failed them that waited on him.

R O M. 8.38, 39. *hixv xviii*

-- *I am Persuaded,* -- 26 . mid 18

THE Apostle having taken himself
and all believers to their strong
holds, which is Communion with God,
and having strengthened this Communion
with God by love, and fortified this love
of God in Christ Jesus, and having em-
ployed Christ Jesus his Lord, hindering
the Captain of our salvation. Now he
prepares for the encounter.

1. He takes a view of all his adver-
saries, and then encourageth his faith
against

gainst them all, I am Perswaded. -

Expects an assaile from all kind of
enemies; Satan mustering his Army
from the four quarters of Heaven, Earth
and Hell, compassing the Camp of the
Saints, endeavoring to overthrow the
beloved City, the strong hold of God's
beloved ones; he musters death and
life.

Doct. Such as are beloved of God in Christ Jesus may, yea, must expect to encounter all kinds of enemies, even every possible and imaginable in this world. 333, 2d 1780 40

I. In these enemies the Apostle reckons up in the Text, which beset saints on the Account of Gods love to them.

First, consider the reality of them; they are all things which have a true, real being, and subsistence; there is life, and there is death.--

The Apostle doth not fight with his own shadow, or in fighting only beat the Air; he doth not propound to himself or us, dangers, evils, enemies, which have only a notional, airy, empty exist-
ence, but such as have a real solid being:

not one of them but believers may expect to encounter with, that one little or other. A. d. 1600. 1600. 1600.

Secondly, the multitude of them; the Apostle reckons up but the chief Heads, Leaders and Commanders of these evils, enemies and dangers, eight in number, Death, Life, &c. How many Armies of dangers, evils, enemies, may march under the Conduct of every one of these Commanders are innumerable, &c. how many under death, how many under life, &c.

Thirdly, the variety of them, they are of divers kinds, some arise from life, some from death, &c. to innumerable diversities.

They are managed by variety of Agents and Instruments, some by Angels good and bad, some by Principalities and Powers.

They are inflicted at divers times: some from the present, some from the future.

They come from divers places, some from the height, some from the depth.

2. Fourthly, the strange contrariety in them; Death is opposite to life, good Angels to bad, the Principalities and Powers of the World, opposite to one another; things present opposite to things to come, heights to depths. Here is Ephraim against Dan, Asher, and Manasseh; and Manasseh against Ephraim, but both against Judah; here is Herod and Pilate at variance between themselves; also both against Christ; from these opposite interests arise dangers to the people; and how contrary! never each to other, yet they all one way or other endanger the salvation of saints, and most of them vigorously endeavor and design their destruction to whom it most conserueth. As I have said in the former chapter, These are the evils, afflictions which may befall them who dare in the love of God, to let loose the Apostle had declared before, ver. 35, 36, 37. I should befall them upon the account of Christ's love; which is Tribulation, affliction, and sorrow; know ye well this, and be not afraid.

The world is mustering up all its
forces, and arming itself with all the
weapons of its indignation against them,
who are loved of Christ. 1 Thess. 5. 13. v. 1
1 Cor. 11. Observe from hence all the evils,
the power and malice of the world can
inflict, may befall them that are under
Christ's love. These here reckoned are
the worst, and they comprehend all the
evils the world can inflict. Rom. 8. 35.
Secondly, not only the worst of evils
in the world may befall such, but this in
the highest degree; not only tribulation,
but tribulation with distress: not only
calamities, but calamities with persecution;
not only persecution, but persecution
with famine: nor only famine, but fa-
mine with nakedness; nor only naked-
ness, but peril of life; nor only peril of
life, but the destruction of the sword:
Not only to be troubled, but to be di-
stressed; nor only distressed, but per-
secuted: nor persecuted only, but famished;
nor only famish'd, but stript naked; nor
only stript naked, but in peril of life;
nor in peril only, but killed by the sword,

killed

killed all the day long. This is misery to the height.

There are two evils which are commonly made to comprehend all the miseries in hell; The pain of loss; and the pain of sense.

Both these in their kind may befall those in this world, who are under the love of God.

First, Pain that ariseth from loss, loss of all their outward comforts, dearest relations, and sweetest enjoyments of the world, *Mar. 10. 28. 29.* what hath a man to lose more. *Paul, Phil. 3. 8.* I have suffered the loss of all.

Secondly, Pain of sense, *Heb. 11. 35, 36.*

37. Tortured, -- You say these were of the Church of the Old Testament: the New Testament Church hath greater Privileges: No, compare *Psal. 44. 22.* with *Rom. 8. 35.* the Apostle speaks in the same words as the Prophet: as the words are the same, the conditions are the same, no difference between that Church and this, and this respect to afflictions: We are still

led all the day, nor one day but every day, nor one part of the day, but all the day; although this slaughter doth not befall every one in the Church every day; hysc it is probable no day passeth wherein more or fewer are slain in one place or other in the Church suffreth every where in her Members, and every day, though every particular Member doth not. We are counted as sheep-sheep are killed to feed and to feast in the land godly world hunger and thirst as much after the blood and flesh of Saints, feed and feast on it with as much delight, as men do on slaughtered sheep, hence that

I Cor 15.19.

Secondly, we are to demonstrate, that all the evils, afflictions, that Saints suffer in this world, either from God, or from the world, are upon the account of Gods love to them in Christ.

I. All they suffer from God, or his more immediate Instruments, such as Angels.

Because he hath loved them, all his chastisements are from love, Heb. 12. 6. Rev. 3.19.

S:cond

Secondly, as they are from love, so they
are for love, for the further manifesta-
tion of Gods love to them, and for the
strengthening of their Communion with
God in love, *Zach. 13:9.*

III. All they suffer from the power and
malice of Satan and the world, is upon
the account of Gods love to them.

First, either because God loves them;
there is an irreconcileable enmity be-
tween God and the world; God hates the
world, and the world hates God, and all
that God loves, and because God loves
them. Wherefore did Cain hate his
brother, because God shewed more love
to Abel, in accepting his offering; where-
fore did Ishmael persecute Isaac, because
God shewed more love to Isaac: why did
Esau hate Jacob, because God loved Jaco-
cob, and

Secondly, or because they love God
more than the world; wherefore did
Pharaoh persecute Moses, because he loved
Christ, the propounder of Christ, and the
suffrings of his people, above all prefer-
ments, pleasures of sin in Pharaoh's course,
or the rich treasures of Egypt, *Heb. 11:34,*
§: 6.

Thirdly,

Thirdly, or because hereby they might bring them out of love, credit, favour with God, so much is imported, Rom. 8. 9. But they are never more in account with God, more in Gods love, then in and under the sufferings. Heb. 12. 3.

Fourthly, or because hereby they design to bring them out of love with God, and Christ, and the ways of God. So much seems to be implied, Psal. 119. 87. Psal. 38. 20. No Courtiers will oblige the ungodly, except the godly will leave doing good. The Grounds of this Point:

1. To make all the Children conformable to his own Son, and all the Brethren conformable to their elder Brother, Rom. 8. 29. All our sufferings and afflictions are Christs Cup, it is one and the same Cup Christ and his disciples drank of, Mar. 20. 23. And Christ saith, Ye shall indeed drink. -- Now this Cup of Christ had in it not one or two only, but a mixture of many bitter ingredients.

Secondly, to come in Saints in the faith of Gods love, and the love of Christ.

Christ, *Act. 14. 22.* Consider here,

First, the Apostles did affirm concerning afflictions, with the same company they preach'd the Gospel;

Secondly, they affirm not concerning a few, but many afflictions.

Thirdly, they declare in some respect a necessity.

Fourthly, this is the way that leads to Gods Kingdom.

Fifthly, hereby they confirm believers, and strengthen them to continue in the faith of Gods love.

Thirdly, to make full trial of the sincerity, constancy, strength of our love to God, and to Jesus Christ, *Cant. 8. 7.*

When Peter had fully declared his love to Christ, then Christ tells him of his sufferings for him, *John 21. 17, 18.* Because some pretend love to Christ, as the stony ground which gladly received the Gospel, but when persecution came fell away; Others who pretend love to Christ, can suffer in some kinds, but not in others; some can suffer a while, but not long; therefore God hath appointed

many greats of divers kinds, yea, sufferings to the last ; not only some present, but some to come ; to try the sincerity of our love to Christ to the utmost.

1. Use. This Point convinceth the world, and the generality of men, who yet live within the sound of the Gospel, of gross ignorance, misapprehension.

They judge of the love of God, and the ways of God, as they are attended with outward peace, liberty, security from evils, enemies, dangers, by that worldly felicity that attends them.

Secondly, it reproves those who are informed in this truth, and therefore dare not engage for God, cannot love the ways of God, because they know they must thereby expose themselves to so many kinds of sufferings and afflictions.

Most men love a dainty, nice, delicate Profession ; they can love Christ and his Privileges, but not Christ and his sufferings ; they can like the love of God in Christ, but not the manifestations of

of that love through so many afflictions,
these cry out, as the base Jews to Christ,
*Come thee down from the Cross, and we will
believe in thee, profess thee,* &c. But in all

Thirdly, for Exhortation to young
Christians, who are considering and con-
sulting about giving themselves up to
Christ, and his ways, to take that Coun-
sel of Christ, *Luke 14. 28, 31.* to fit
down seriously, and consider, what it will
cost you; to consider, whether with our
ten thousand, (the Promises, Graces,
Comforts, Privileges, we have in the
Gospel) we can meet twenty thousand,
such is the number of the afflictions, tri-
als, temptations, will encounter us.

Secondly, to those who are engaged
in the faith, love, Profession, of Christ;
do not fancy to your selves some few,
some small, some kind of troubles, state
the condition aright, expect many and
great, and of several kinds; all what
in the text.

It is true for our comfort, and
these in the text, are not commonly

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as might register or delineate 202

the portion of every Saint, but of the whole Church; and God divideth to every Saint, as he sees good. But it stands us in hand to prepare for every one, for the greatest; men arm themselves all over, because they know not where the blow will light.

Fourthly, for Instruction: Judge not of yourselves, nor other Christians by the multitude, magnitude, and variety of the greatest troubles that do befall you or them; they are all founded in the love of God to you in Christ Jesus your Lord.

R.O.M. 8, 38, 39;

For I am Persecuted,

THE Apostle having attained a full assurance of the love of God in Christ, he builds his strong holds, fortifies his faith in that love, and then takes a view of all his enemies to the utmost, which may be supposed to endanger him, as

to a falling off, or falling away from this state; and then by faith triumphs over all as weak, apparent things, as unable by their several or Conjur'd power, or concurr'nt strength, to break the Communion Saints have with God in love, through Christ Jesus their Lord.

The word I am perswaded [*diverse*] imports *A Persuasion*, that ariseth from strong conviction, fulness of evidence, undeniable Arguments, therefore notes a *persuasion*, (which comes from the same word) which is *A Persuasion*, with full confidence of faith. Eph. 3.13.

See Rom. 14.14. 2 Tim. 3.12. It

is bynded with a certain knowledge of the thing, therefore the Persuasion must be certain, and this certain Persuasion cannot be less then a strong confidence and full assurance of faith.

Doct. Such as have truly believed the love of God in Christ Jesus their Lord, may have a full Persuasion of faith they shall continue in the Communion of that love, against all enemies that shall attempt a separation from it.

This I shall endeavor to demonstrate,
From the nature of that Communion
Believers have with God in Christ
Jesus.

First, it is a fellowship with the Father, and his Son Christ Jesus, *John 1.24*. In which observe, first the reality and certainty of this Communion: truly our Fellowship.

Secondly, this Communion is a Privilege common to every believer, with the chiefest and highest Apostles, one of which was *John*, called the beloved disciple, he whom Jesus loved and laid in his bosom; yet that ye might have fellowship with us.

Thirdly, the effect that naturally flows from that Communion to believers, viz. fulness of joy, *ver. 4*. Could any thing, did any thing separate the Apostles from their Communion with the Father, and his Son Jesus Christ; every believers Communion with the Father, and is the same: Is there a more unquestionable truth and reality in that Communion, whence flows fulness and completeness?

pleasures of joy to believers, then cer-
tainly none can separate them from it,
for then the joy would be very imperfect,
narrow and scanty; and by reason of
the uncertainty of it, the joy of a belie-
ver in his Communion with God would
prove but like that spoken of, Job 30.

Secondly, it is a Conjugal Fellowship
and Communion between God and be-
lievers, Hos. 2. 19, 20. It is for everlasting,
never to be violated; it is performed with
those solemnities, ratified and confirmed
by those engagements, which make it so
sure and inviolable.

God undertakes for his part, and
pawns his Righteousness, his Judgment,
his loving Kindness, his mercies, and his
faithfulness for Performance: and he un-
dertakes for our part, they shall know
the Lord, and they that know the Lord
will never depart from him.

He who faith of man and woman in
Conjugal Communion, he hates put-
ting away, Mat. 19. 16, will much less put
away whom he hath betrothed to him-
self.

S. Dom. Is taken from God, in whom
the love that flows from this Communi-
on is in, as its upper fountain and origi-
nal? The love of God, the love which
is in God. There are four things in
God.

First, the Power of this God, engaged
to keep his in close Communion with
himself, against all adverse power that
can attempt a separation, John 10. 29.
If none can pluck them out of his hand,
less can they pluck them out of his bos-
some. A man may have that wrung out
of his hand by violence, which cannot
be pluckt out of his heart.

Secondly, the unchangeableness of
God; a Believer could see this, Numb.
27. 19. This fenced and fortifiid them
there in Gods love, against all the sor-
ceries and enchantments of their enemies.
This also fenced and fortifiid them in
Gods love against the greatest provoca-
tions by their own sins, Hes. 31. 8. 9. God
loved Jacob in the Womb, and con-
tinued to love him through Old and New
Testament, Mal. 1. 2 Rom. 9. 13.

Third.

P A R T I I I .

Thirdly, the faithfulness of God confirmed by Oath, by which they are fenced and fortified in the love of God against all their own backslidings, and the severest dispensations of Gods displeasure, *Psal. 89. 30. --- 33.* Nevertheless, my loving kindness, - confirmed by Covenant and Oath, v. 34, 35.

Fourthly, the All-sufficiency of God, He is God of all grace, and hath called them, -- he will settle them -- *1 Pet. 5. 10.* Thus they are fenced and fortified in Gods love against all their own wiles, doubts, weaknesses and imperfections.

3. *Dem.* Is taken from the nature and quality of the love of God to believers, as it is said to be in Christ Jesus.

First, hence it will appear to be an everlasting love; from eternity to eternity; the love of God was from everlasting to everlasting, *Jer. 31. 3.* and the love of Christ is to everlasting, *John 13. 1.* Believers have full security for their continuance in Gods love, because it is the love of God in Christ, who is to carry it on through all its passages,

oppo-

oppositions, seeming interruptions to E.
ternity.

Secondly, the Lord Iesus his love is a
victorious love, it brings off believers
more then Conquerours; over all things
that can attempt or endanger a separati-
on. Rom. 8.33.37 More then Conquerors,
because whenever they fight with any
enemies for the prize ^{the love of Christ,} they always come off Conquerors, not
wounded, nor weariel, nor discouraged,
nor with any loss; but they come off
sounder, stronger, holier, fuller of all
grace, and more confirmed in the love
of Christ.

Thirdly, the love of God in Christ is
indelible, the persons are engraven on
his heart; he is invincible, they are
engraven as a seal on his Arm, Col. 3.6
you may as readily pluck our Iesus
heart, as pluck away believers from his
love; this seal'd on his Arm, to shew
that mighty Power Christ still enga-
ges, to keep them in his love, to sup-
port her infirmities, and to sudden
as it is to us ignorant to consider

all the enemies that rise up against her.

4. *Dom.* Is taken from this love of God, as it is situated in Christ Jesus our Lord.

First, he is Son and Heir of all Gods love; and the Heir is Lord of all. Jesus Christ is Lord of all his Fathers love, and the love of God the Father is primarily his portion and inheritance.

Now this Jesus Christ is our Lord, so that what he posselleth of Gods love is ours, and upon what terms he posselleth it. It is for us, *John 17.23, 26.* Now who can dispossess Christ Jesus of Gods love, or separate him from the love of God No more.

Secondly, the love of God in Christ Jesus our Lord, is Protection to itself, and all that are under it, against the violence of all its enemies, *Cant. 2.4...* his Banner over me was love. Where the colours is, there is the Captain; where the Standard or Banner is, there is the King. The

PAUL'S EXPOSITION.

The love of God in Christ Jesus our Lord, is as a banner displayed in the heart; and a believer may say of all the enemies reckoned in the Text, as the Prophet, Isa.8.9,10 -- for *Emmanuel*, God is with us, Christ Jesus our Lord.

Thirdly, Christ Jesus our Lord will make believers invincible in the love of God, what is the power of all these enemies in the Text to the power of Christ Jesus our Lord; he will bring them under believers' feet, and make them know he hath loved them, and they shall never separate them from his love. Rev 3.9.

5. *Diss.* Is taken from the nature and quality of that love of God which is in the hearts of believers, which is produced by the love of God to us in Christ Jesus.

First, there is more sweetness in the love of Christ, than bitterness in all the sorrows, troubles, afflictions, that befall them for the love of Christ.

Jacobs seven years servitude, seemed nothing to him for his love to Rachel.

Gen.

Gen. 19. 20. The love of Christ is said to be better then wine, *Cant. 1.2.4.* Wine makes glad the heart, *Zach. 9.7.* it makes a man neither to feel nor remember his sorrows : the love of Christ in the soul makes every bitter thing sweet, nothing can kill the love of Christ in the heart.

Secondly, this love of Christ in believers hath a mighty potency in it, *2 Cor. 5.14.* stronger to keep us to Christ, then all adverse power to separate us from him.

It conquers death, that conquers all other things ; it swallows up the grave, that swallows up all things ; consumes coals of fire, which consumes all things, and many waters, -- *Cant. 8. 6,7.*

Thirdly, that love by which believers love God, as first loved of him, dwell in God, who then can separate, -- *1 John 4. 6.*

6. *Dens.* Is taken from the impotency of all things that encounter a believer, fortified in Gods love, how mighty soever in themselves and in other Cases,

yet in this attempt they are impotent.
They are not able, saith the Text, so
etc.

So that if we shall consider the na-
ture and quality of Saints Communion
with God; and of that God in whom
this love is, as in its original, and the
nature of it, -as in Christ Iesus, as in
Christ Iesus our Lord; and the nature
and quality of it, as it is in believers,
then we may conclude the Point in hand.
obj. But some say, this Persuasion is
not common to other believers, **Paul** had
it by revelation.

answ. First, nay, **Paul** had it by the
lively exercise of faith, on the doctrine
of Justification by free grace, (as the
context shews).

Secondly, the Apostle in this Persuasion
of faith, includes all believers with
himself, -- shall not be able to separate
us, -- he is much perswaded for others as
himself.

Thirdly, though all believers have the
same Communion with God and Christ
Iesus in love, (as hath been declared) all
have gra-



bare not yet the same measure and degree of confidence, assurance, and full Persuasion of faith in this.

Fourthly, no believers security is founded on the Persuasion of his faith, but the Persuasion of his faith is founded on the love of God, which is in Christ Jesus his Lord.

A believer sins, this weakens his faith; he grieves the Spirit, this weakens his Persuasion; he neglects the means, this weakens his confidence; it may be, God for his trial voluntarily withdraws, this weakens his assurance; yet this stands firm, nothing can separate him from Communion with God in love, which is in Christ Jesus our Lord.

1. Use. For Instruction. Let Christians who design and aim at the comfort of Christianity, cast their thoughts, desires, endeavors, into this Mould, viz. how to compass an assurance of Gods love in Christ.

While some Christians are endeavoring, desiring, longing, O that I knew I had this grace, that grace, the other grace in truth. Do

Do then endeavor to get thy ~~hand~~
cleared up to thee in the love of God in
Christ Jesus thy Lord.

Hath Christ prayed that the World
may know, -- John 17:23. to their Con-
viction, Conversion, or Condemnation,
that God hath loved his, -- And shall not
they endeavor to know, -- for this
end.

First, live much in Communion with
Christ; It is the love of God in Christ
Jesus. See John 17: ult.

Secondly, dearly entertain the sweet
Spirit of God, Rom. 5:5.

3. Use. To such as have clear'd up to
them their Communion with God in
love, which is in Christ Jesus our Lord.

Bring up your faith to this Persuasion,
that nothing shall be able to separate
you from --

Put on the breast-Plate of faith and
love, -- Fear no enemy, for God hath
not, -- 1 Thes 5:8,9. I say to you, as Gideon
to his men, Judg. 7:15. Arise, for God hath
delivered the whole Host of your enemies in-
to your Hand. Nor Death, nor Life, nor -- shall
be able --

ROM

R. O. M. S. 38, 39.

*Not Death nor Life shall - &c if so
I am ready to die or to live.*

THIS Apostle having raised his forces, built his Tower, fenced and fortified his faith, in its neighbourhood God in love, through the Lord Jesus: and having taken a distinct view of all his enemies, now hangs out a flag of defiance; throws the Gauntlet, triumphs in the Conflict overall. The first rank of enemies he encounters with, is death and life, which he overcomes by faith.

DOCT. A Christian fortified in the love of God through Christ, (or his communion with God in love) has full security against all the attempts whereby death or life may endanger a separation.

We shall consider, how far a believer may be in danger by death and life, as it doth separation from God and his love.

First, as to death; it is a dangerous enemy, condemned by its malignant na-

ture.

First, death is the punishment Gods Justice, truly way fitted and proportioned to sin: In the day thou doest, thou shalt die. As sin committeth in Adam there was no sin before him, so death in all the world is the wages of sin, and the Devil, who is the chief minister of sin, the wrath of God can bring upon the creature in due time. Secondly, the Power of Death was committed to that Devil, hence the generality of believers under the Old Testament were all the while kept in bondages through slavery & fears, Heb. 2. 14. 15.

Thirdly, death is a thing can no more have communion with God, than sin can. Sin is absolute opposition to Gods holiness and purity. Death is absolute opposition to Gods life and being: he is called the living God, who is eternal, unchangeable, immortal.

Fourthly, death is attended with Hell in its first institution, Rev. 9. 8. which is



everlasting separation from God. IT

By sin the creature separated itself from God, and its punishment was, to be everlastingly separated from God. ^{1 Cor. 15.24}

Fifthly, the Saints of God have mightily cried out to God; when they have been in danger to be separated from God by death. *Heman*, Psal. 88. 1, 4, 5, 10 &c, 12. *David*, Psal. 116. 3, 4. But death can never separate a believer from his Communion with God in love, through Christ Jesus.

First, the love of God, and the love of Christ never dies; Death could not abolish Christs love to believers, John 3.1. nor can it abolish the love of believers to Christ, Rev. 14.11. The love of Christ to believers, and their love to him, is strong as death -- *Cant. 8.6.* they never encountered death, but overcame.

Secondly, Saints have walked in the valley of the shadows of death, and have kept their Communion with God, and have not heard nor felt any evil, Psal. 3. 4.

Thirdly, Christ hath taken the Power of Death out of Satans hand, and taken it into his own hands, and commanded his people to fear not, Rev. 17, 18.

Fourthly, Christ hath executed that revenge threatened, Hos. 13. 14. against Death and the Grave, for all the sorrows, fears, temptations, cruelties, it hath executed against him and his holy Saints.

Fifthly, Christ hath abolished death 2 Tim. 1.10. the word "απεγκλιψεν" signifies to make weak and useless, to take away all the power and strength of a thing; death is not now, as it was, its sting is gone, Boys play with a Bee when the sting is out: Nor only so, but Christ hath brought in the room of it Life and Immortality, & hence that John 11. 26. Mat. 22. 32.

Sixthly, Saints now die like Children in the Grave, his soul was separate from his body, yet neither was separated from the Godhead.

Though death may separate between soul and body in a saint, it cannot sepa-

last, either from Communion with God,
Rom. 3.11. nor is it so of us: Gal. 2.21.

Seventhly, death to Saintes strengthens
their Communion with God, it separates
an holy Saint from a filthy world, & piti-
cibus soul from a ~~filthy~~ Body, precious
graces from filthy corruptions, & pre-
ious Spirit from all filth. Death to
Saints separates only the precious from
the vile, whereby they come to more
intimate Communion with God, 1 Cor.
6. 17.

Eighthly, if ^{it} is not to believers,
Death and Hell follows it, & but Death
and Heaven follows it: Death is ~~so far~~
from separating, it carries the soul into
the full enjoyment of God: Col. 3. 4.

Secondly, let us consider how a
Christian may be endangered by life,
Here consider four things.

First, the many errors, slips, & falls,
backslidings, believers are subject to in
this life. Psal. 19. 13. 1 Tim. 5. 19,
20. if any of you erre in judgement
or practice.

-31. 2 Cor. 12. 20. 1 Cor. 10. 12. How
etc.



How much by these things a believer
is endangered to a separation from the
love of God, and his Communion with
God, appears Heb. 2. 12. Hebr. 10. 38,
and Ps. 3. 17. Now ydld a mo linc 2 vldnt
Secondly, they are endangered in this
life, by the corrupt customes and con-
versations of the ungodly, with whom
they coayersse in the world, how apt
Gods people are to this, appears by their
exhortations Rom. 13. How much they
are endangered thereby. See Ps. 1. 106.
26. v what great Apostacies false Pro-
fessors have made thereby. See a Per-
son mor. in this. C. : i a w o l o f n s v . o t t b o r
Thirdly, they are endangered by the
profits, pleasures, promises and allure-
ments of the world. By these Demas
was brought off from his fellowship in
the Gospel, 2 Timm. 4. 10. Itunes Chap.
1. Art. 6. Psal. 11. among yvsm orl. stt.
How much hereby they are endangered
to fall from the love of God. A Tahr
itself. v. 11. v. 12. v. 13. v. 14. v. 15.
Fourthly, they are endangered by
those many afflictions, temptations, re-
proaches,

proaches, persecutions that beset them
 in this life, when many afflictions have
 bowed the believing heart, then instant
 began to faint, their hands being drawn
 their knees grow feeble, and they find
 themselves in danger of running aside from the
 ways of God, Heb. 4.15. 1 Cor. 11.32. When Christ
 spake of his own sufferings to them,
 he started and said to them in the same
 self-same words, It shall not be so far from
 the witness of his sufferings, to resign
 to sleep, he that promiseth you rest in Christ's
 sake Christ, in die mortuorum, Cor. 15.52. Ap-
 peling him had nos. Christ prepared a
 hand for him, his faith had prepared him
 for it. ^{Heb. 13.20.} ^{Heb. 13.20.} Then Christ
 concluded thus, ^{Heb. 13.20.} ^{Heb. 13.20.}
 First, say the first, the offering of Christ
 is to him a ransom, the ransom of his sins,
 Heb. 4.15. And presenting the sacrifice of him-
 self for the ransoming his ^{Heb. 25.8. 1 Cor. 5.7.}
 life, Exod. 24.10. he will issue out of their afflictions
 and heal their backsliding in the
 wil keep them from falling from the love
 of God, and communion with God, and
 present. Jude 2.4.

Secondly, All believers have Communion with Christ about life and death; Rom. 8.39. By which death and life, all things that befall them in life and death are sweetened and sanctified to them.

Thirdly, Jesus Christ is to be magnified in believers, whether it be by life or death. Phil. 2.10. 1 Cor. 11.26.

Fourthly, Life and Death are reconciled to them who are reconciled to God, they are ours as Christ is ours, 1 Cor. 3.22. Gal. 1.14. 1 Cor. 3.23. 1 Cor. 15.50. 1 Cor. 15.54.

Fifthly, Life and Death to believers are great advantages in Christ. Phil. 1.23.

Sixthly, A Christians state in life and death is wholly consecrated to God. Rom. 12.1. 1 Cor. 7.23.

Let this caution believers concerning Life and Death, both of which surely afford many advantages to the enemies of your salvation, continually against you: In life walk circumspectly, you walk among Threes. Be still in the fear of the Lord all the day; be in the faith of the Lord all the day;

be faithful unto death: Wonders not, if you meet with strong opposition to the law? A tempest will be made to shake you, if possible, from your signs ill.

W^t Christians, be diligent above all things, like the Apostle, to fortify your faith in the long of God, which is in you. Here is your comfort, and security, against all the troubles, and apprehensions, in life, and all the temptations, and deceptions, of Satan; life, and death, by the command of God for good, and not for evil, to his beloved ones; with him is the fountain of life, to him belongeth the issues from death, in every creature. This should teach us patience under all the afflictions, or sufferings, that befall us in life or death.

Many evils, sorrows, temptations, may sorely afflict the body, in life, and death; but here is the comfort, that hope doth minister him, ready to succour. The Apostle makes no reckoning of all these troubles, when a Christian receives, inviolable, from his commandment, which God doth give to man, KOM.

which wee shal finde in the booke of
the New Testamente.

R O M. 8.38.39. ¶ I beseeche
you, Angels, Principallities, Powers.

WE have seen the Apostle, as the
mighty Champion, of believers,
encountering, conquering and triumphing
over the first Rank or Regiment of
enemies that appear in this cause; viz.
that either, except or endanger a prepara-
tion.

The second Rank or Regiment following,
Angels, Principalities, Powers, Listed,
Death, age, has certaine lesser and oppressing
ones wherin Saints may be endangered; an
abstractly considered, are inactive things
in themselves; but Angels, Principali-
ties and Powers are living Agents, that
have a mighty activity in them, to hurt,
and endanger the welfare of such as they
appoint. Interpreters agree not in ra-
sing the quality of these three. Agreed
they beome by Angels, Principalities
and Powers, underlaid the whole Host

of good Angels, distinguish by their
other degrees of dignities.
The good Angels are called Principali-
ties and Powers, 8. 8. M. O. R.
Secondly, by Angels, Principalities and
Powers some understand the whole Host
of Angels good and bad; those in Hell
which are called Principalities and Powers,
Ep. 2. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 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2043. 2044. 2045. 2046. 2047. 2048. 2049. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2

over them, and subdue them. 35
are the Powers and Principalities of Hell.
that ever heable to separate --

I shall consider the first particular,
touching Angels.

First, why the Apostle ranketh good
Angls among them who attempt or en-
danger to separate. seeing there is no
cause of fear, or real danger from them
in such a cause.

Ans. i. because I answer, first, the
good Angels stand not by their own
strength, if left to themselves; and
the frailty of their own nature, they
might fall from their present stat-
ion, become Apostates, and turn, as
bad enemies to believers, as Devils
are.

Their stability and unchangeableness,
is not from any natural power of inhe-
rent grace in themselves. The Apostle
here speaks by supposition, not as if
the good Angels would really at-
tempt to do it, but if they should
they could not. It is like that speech
Gal. 1. 8. If an Angel --

Saints,

16 PAULS Epistles

Saints in the height of their faith, and confidence of security in God, have supposed such dangers as never were like to b^e, and triumphed over them as if they had really been, *Psal 40.1. - 4.*

This wonderfully magnifies the security of Saints in Gods love, that it is above all, real or imaginary, possible or supposed dangers,

Thirdly, the Apostle holds forth the greatest Hyperbole of faith, the Elevation of a soul wrapt up in Gods love, above and beyond every creature of the highest Perfection. Therefore he takes in the latitude of the whole creature, that is below God himself; not only men and devils, but even the Angels, and triumphs over them in this Cause.

Fourthly, the Apostle here speaks, as a man going into the field to meet his enemy, who in the height of his resolution, in the confidence of his strength and skill in his weapon, bids his enemy whate his weapon, chuse his Ground, chuse his Second to his best advantage.

over Angels, & their published and powers. 17

So the Apostle arm'd with Gods love, enclosed in Gods bosom, and confident nothing shall separate him, bids his enemy in this cause, chuse his Weapon, Life or death; Chuse his Ground, Earth, Hell or Heaven; chuse his Second; Men or Devils, or the whole Host of Angels, if these shall appear against him, he fears not to encounter them, he doubteth not of victory over them.

By this the Apostle would hold forth the immediate way of Saints, Communion with God in love, without the least help or assistance of any creature concurring. Even all the Angels had nothing to do in it.

And as no Angel could ever procure Gods loves, or bring a Saint into Communion with God, so none shall be able to separate.

Secondly, we are to consider, how the good Angels may be supposed to endanger believers in their Communion with God:

The good Angels by their continual attendance and Watchfulness about Saviors,

Saints, must needs be privy to all their
operations, in words, actions, doings, and
cannot but conceive a holy indignation
at the unworthy or unbecoming carri-
ages of believers, as that scolds, & Co-
14.10. Thews. Saints miscarriages and
fins grieve, offend the Angels, and hereby
may be supposed to endanger their stan-
ding Gods love, when they sin again
love.

Secondly, the Angels in zealous God
glory, are always in a readiness to
yeoate the iuris that are done against
God. Psal. 19.13. and they have often
executed the righteous displeasure of
God against his own people, 2 Sam. 24.
16.7. When David saw the Angel, he
cried out, O Lord, I have sinned, Who
Ifeiab saw God on his Throne, with his
Seraphims about him, the Executioner
of his Justice upon the Transgression
of his own people, he cries out, Woe
me I am undone. Is. 6.1,2,5,22. And

Thirdly, the Angels are made servan-
ts to believers. Man in his first Creation
was made a little lower than the An-
gels.

over Angels in Honour and Powers. An-
gels & he in Christ he is now exalted to
glory and honour above the Angels &
Christ hath not taken - Heb. 2.16. our na-
ture is exalted in the Person of Christ, far
above all Principalities, &c. Eph. 1.
20, 21.

That Angels should be servants to
them, who by nature are inferior to
them, is ground of a temptation to them,
(had not grace over-powered nature) to
take all occasions against Saints, robbing
God out of love with them, and so bring
themselves again into the highest place
of Gods favour. 1 Cor. 11. 11.

Fourthly, the Angels may be supposed
to endanger Saints, not industriously but
occasionally, by reason of the corruption
that remains in our natures.

What through the excellency of their
Natures, their nearness to God, and the
many good services they perform to us,
Saints have been endangered to commit
idolatry with them. See Rev. 19, 10, Acy.
23. 8. hence that caution of the Apostle,
Col. 2. 18, 19; hereby some are in danger to
quit Jesus Christ the Head.

Thirdly, we are to know, that Angels shall not be able to separate. —

I. They will not.

First, in regard of their Office, they are all ministering spirits sent forth, — *Hb. 1.5. 11.*

Secondly, they will not be enemies to them, but are in a readiness to execute the wrath of God upon all that offend them, *Mt. 18.10.9*

Thirdly, they have a charge to keep them in all their ways, *Psal. 91.1,2.* not to lead them out of Gods way.

II. They cannot if they would.

First, their subjection to Christ, they are under his dominion and sovereignty,

Heb. 1.6,7,8. no lesser yd. v. 11 no other.

Secondly, their dependence upon Christ for the execution and performance of all they do: The vision of Jacob's Ladder, compared with *yo. 1.26.* Angels attending Christ at his birth, in the wilderness when tempted, in the Garden with his Re-fusal, and Ascension.

Thirdly, they can do nothing but what God commands them, *Psal. 103.20.*

III. I.

over England; the former to Scotland, and
the latter to Ireland; could they have done a better thing.
First, they who had their establishment in
Christ. They were by nature as notable
as the rest that fell; they were settled in a
state of grace in God by Christ, justified
by the commandments on his Mercy-seat.
Secondly, they are by Christ brought
into the same Fellowship and Commu-
nion with God as we; EPH. 2.19. See what
the Angel himself declared Rev. 19.19.
Revelation. And we are made partakers, brought
into communion with Angels. 1 Thes. 3.
22.23. if they should endeavor to separ-
ate believers from communion with
God in his love, they should do so separate
themselves. Matthew 25. 29. This infers that no ex-
treme note in Heaven, or the purest Angels, can
be any part of our essential blessedness.
These Angels may in case of disobedience
temporally forsake the tokens of Gods dis-
pleasure against us; & are occasionally,
through our own corruption & pride,
base and impatations, to us, such as
may endanger their share in Gods love;
G. 2. though

much instruction and exhortation earth,
the holiest thing which saving the sweetest
and dearest blessing, the purest of our all-
essential blessings. This alone can fit
but that almost lost by Commission with
God to love, & through building Christ out
of wood, from which nothing unseparate
can be but quickened & turned into
earthly 27. 21. This serves to confirm the
faith of Newcomers in the infallibility of
Scripture which is the summe and end of Gods love;
there is as good a contradiction to separate
from it as from the bloud y-nob. 27. 22.
The inward effect in strengthen 27. 23.
27. 24. of holy consolation, which less
can infernall creatures. Man or Devil
what is beyond the power of good Angels
to see & know the impossibility to othe-
r creatures to do it. 27. 25. to 27. 26. vnde-
standing 27. 27. By these we are enabled to shew
those things, whose highest felicities
we greatly overrate as exceeding that may
endanger us in our which we conceive
friends, are often our greatest friends
and such as we may designe 27. 28. greatest
loss.

Good

over them, and from their Powers. 9.
good angels, are but supposed enemies,
and are real friends, beloved of our Lord,
and such an Endeavor to keep us fast in
the love of God. 2. M O J

4. M. This fully convinceth Popery
to be Apostacy, an Apostacy of such, who
were never truly, or really in a state of
Love and Communion with God through
Christ.

For though not actively, yet occa-
sionally, through good angels they are
utterly fallen from that love of God, that
Communion with God in Christ they
professed.

They are fallen into the worship of
Angels which is flat Idolatry, Rev. 20.9,
and they hold not the head. --- Col. 1.
18, 19.

Had they real Communion with God in
Love, they had never been separated, by
the means of Angels, from the love of
God in Christ Jesus our Lord.

ROM. 8. 39. ^{to} ^{the} ^{end} ^{of} ^{the} ^{ages}
^{the} ^{last} ^{times} ^{of} ^{the} ^{world} ^{the} ^{principali-}
^{ties} ^{of} ^{the} ^{world} ^{will} ^{be} ^{overcom-}
^{ed} ^{and} ^{the} ^{whole} ^{earth} ^{will} ^{be} ^{re-}
^{stored} ^{to} ^{the} ^{glory} ^{of} ^{God}

R O M . 8 . 39. ^{to} ^{the} ^{end} ^{of} ^{the} ^{ages}
^{the} ^{last} ^{times} ^{of} ^{the} ^{world} ^{the} ^{principali-}
^{ties} ^{of} ^{the} ^{world} ^{will} ^{be} ^{overcom-}
^{ed} ^{and} ^{the} ^{whole} ^{earth} ^{will} ^{be} ^{re-}
^{stored} ^{to} ^{the} ^{glory} ^{of} ^{God}

BY ^{the} ^{Principali-}
^{ties} ^I ^{understand} ^{(as} ^I
^{viewed} ⁱⁿ ^{the} ^{Explication}) ^{the} ^{Maj-}
^{istrates}, ^{Princes}, ^{Rulers} ^{of} ^{the} ^{Kingdoms}
^{of} ^{this} ^{world}, ^{with} ^{their} ^{Subjects}, ^{Ari-}
^{mies}, ^{Associates}, ^{whereby} ^{they} ^{become}
^{potent} ^{enemies} ^{to} ^{the} ^{Church}, ^{which} ^{is}
^{the} ^{Kingdom} ^{of} ^{Christ}.

Doct. *None of the Princes or Principali-*
^{ties} ^{of} ^{the} ^{Kingdoms} ^{of} ^{this} ^{World}
shall be able to separate --

What great opposition the Princes and
Principali- ties of the World have made
at all times against the Church, and how
much persecution the Church hath suf-
fered under them, how much Saints have
been endangered thereby to Apostacy and
so to a separation from their Communi-
on with God in love, is upon record in
Scripture.

How much the Church, the Kingdom
of

of Christ and his Saints under the Old
Testament, suffered from the Principalities
of the Kingdom of the World; ap-
pears Psa. 2. How often are Kings said
to be assembled against him? Psa. 47. vi.
How ill did Christ put them off flight,
with their Armies; Psa. 168. 20; 149 de-
stroy them, Psa. 136. 17. 18. No sooner
er did Christ appear under the New Testa-
ment; but the Principalities of the
World rose up against him, Mat. 4. 25.
26. what began in his Person, would be
continued in his Saints, Luke 21. 12. what
first befel the Apostles, was continued to
the Churches for three hundred years,
under the Principalities of the Roman
Heathenish Empire, when the Church af-
ter many pangs, and hard Travel, had
brought forth the Man-Child, Christ
mystical in the Roman Empire. No
sooner were the Principalities of the
Empire turned Christian, but they turned
Arian, and raised a new and more fierce
persecution against the Saints that kept
the Testimony of Jesus.

his eyes off me. G. Here
ri

Here Christ is in the middle of the Nation to refine the persecuting Christendom Empire; and they brake the Western part of it in the European World into ten Kingdoms, which helped the Church against the flood of Antichrist's perfection, Rev. 12. 16. But then they set up Antichrist, and with one mind these ten Kings give their Power, -- Rev. 17. 12, 13, 14. and how much ever since the Saints of God have suffered under the Principalities of these ten Kingdoms is notoriously manifest.

What will be the fate of the Saints of the Church and Kingdom of Christ, under all or any one of the Principalities of those Kingdoms, while devoted to Antichrist, is clear. Let us consider what are the grounds of this great opposition the Princes, Principalities and Lords of the Kingdoms of this world make against Jesus Christ and his Saints.

St. Christ and his Church, Christ and his Saints which are his subjects are a Kingdom, a great Principality, set up by the God of Heaven, in the days and

in the midst of the Kingdoms of the world, *Rev. 13.14.* Therefore no wonder it finds such opposition; If one Kingdom be set up in the midst of another, there will be continual Conflicts between the Princes and Principalities of both: between the Principalities of the world on the one side, and Christ and his Saints on the other; for every Kingdom, *Parvum nec patitur nec superiorem,* can brook no Competitor in it self, much less a Superior.

Secondly, the Kingdom of Christ is of a growing and increasing property, *v. 15.*

It enters upon the World by Conquest, and where it conquers it goes forth conquering, *v. Rev. 6.2.* and never leaves till the seventh Angel sounds, *Rev. 11.15.*

God the Father hath given Christ a Kingdom, *Psal. 2.8.* a Kingdom that is extended over all the Kingdoms of the world, *verse 8.* by the irreversible decree of God he shall rule them by a Scepter of grace as subjects, or with an iron Rod on Rebels, *v. 9.* no wonder its so much hated and opposed.

Third.

Thirdly, it is against Christ, the King, doth his Patient, Rev. 13. It began in the form of a servant, the fifth Throne on which it was set up was a Cedar, the first Crown that was bestowed on it was a crown of thrones, and no way into this Kingdom but by many afflictions; *Ad. 14. 32.* *1 Cor. 15. 24.*

The Prince of this Kingdom was the Lord of Glory, whom the World knew not, and therefore crucified in the ignominy of a servant, *1 Cor. 2.8.* for they knew him not. The Nobles and Subjects of this Kingdom, are none of the wise, mighty and able of the world, but *1 Cor. 1. 26, 27.* The great Royalties, and present Rewards of this Kingdom are two afflictions and persecutions, *Luke 12. 48, 29.* O how contrary is this to the lusts, pleasures, sensual delights, the Principalities of the Kingdoms of this world, v. their only value.

No wonder therefore if the Kingdom of Christ and his Saints, be v. known or unknown on Earth, also life

and death has been

Hated, abhored, opposed, derided, persecuted by the great, the mighty, the Principalities of the Kingdoms of this world.

Fourthly, *Regnum Nibilitudinis*, A Kingdom of Self-denial; To which the Principalities of the World are most absolutely averse. God hath sworn every knee shall bow to him, Rom. 14. 11. not only of the meanest, but of the highest Potentates in the World; He hath commanded Kings to kiss; - Psal. 22. 11. He will have Kings to bring Presents to him; Kings must throw down their Crowns at his feet; Kings must have their Wills in subjection to his Will; all their lusts to be his Vassals; to be subdued, spoiled, condemned and crucified by him; No wonder they say, *We will not have this Man Reign over us.*

Fifthly, it is an invisible Kingdom un conspicuous, not attended with outward pomp and visible glory, as the King-

Kingdoms of the world, which glory is yet but a Magical Inchantment wherein Satan the old Magician and god of this World hath put upon it, Mat. 4. 8. Christ Kingdom is not accended with worldly pomp or Glory, Luke 17. 20, 21. It is within you ; The Church, shewing kingdom of Christ is all glorious within. The Principalities of Christ's Kingdom are Righteousness, and Peace, and Joy in the Holy Ghost, Rom. 14. 17. All internal things.

The subjects of this Kingdom are purposed to walk by faith, not by sight, to believe in things they have not seen, to hope for things they know not ; the Kingdom of Christ in appearance is an ignoble thing.

Sixthly, it is a heavenly and spiritual Kingdom ; it is not of a worldly Constitution, John 18. 36. its frequently called, *The Kingdom of Heaven*. Its residence is in Heaven, Phil. 3. 20. All its Law from Heaven, all its subjects gathered out of the Kingdoms of this world, are translated into the Kingdom of Gods dear Son.

in Shemo Cal 13. no wonder the Powers of
the World, and the Principalities of this World
will oppose their Friends & in good time
Now, I shall shew, that no Principali-
ties of the World shall be able to separate
the Church from Christ, or the Saints
from the Church.

First, the Church hath **Emmanuel**, God
with her, Isa. 8. 10. and in him more for
Joy than for sorrow, then are against her, 1 John 4. 4.
The world hath Power, therefore her
Principalities are called Hornes, Zech.

13. 1. & Rev. 13. 12.
Jesus Christ is furnished with all Pow-
er, universal Power, Power and not
of weakness, no Power without him, and
what can any Power do against him.

This World and its Principalities are
furnished with Wisdom and Policy, much
is spoken of the Wisdom of the World,
Col. 3. 2, 5. Christ hath all the Treas-
ures of Wisdom, Col. 2. 3. Wisdom by
foolishness, to bring to nought the under-
standing of the Prudent. The World hath
malice, Jas. 4. 14.

Christ hath more love, love that a-
mounts

moues to a jealousy, of Christ's glory; he
angred, displeased so much, because they per-
stand in opposition against him; and did
not then, as now, with him, work princip-

Secondly, because Christ ruleth still, al-
though in the midst of his enemies.

No. 2. The Church of Christ, which
his Kingdom is like a Garrison, besieged
round about with enemies, but is invi-
cible by all oppositions, for Christ re-
leth in the midst of her and her enemies.
He will rule in the spight of all his en-
emies, and will rule securely in the midst
of them, none can separate believers
believers from Christ, who cannot find
Head. Christ captive, nor separate Christ
from them. *1 Cor. 10:13.*

Thirdly, because Christ is both King
of Saints, and King of Nations. *1 Tim. 1:15.*
Rev. 19:16. This rendereth him and his Subjects
invincible. *Rev. 17:14.* Christ is an im-
mortal King. *1 Tim. 1:17.* So is his King-
dom, that which breaketh in pieces, and divideth
the earth. *1 Cor. 10:25.*

4. Use. This informs us, that how con-
temptible soever the Church seems, and

how incon siderable so ever Saints appear, yet there is something formidable in them, would else the Principalities of the World, I bend, shall their Power, Wisdom, Malice against them.

This Church is not only the object of the malice, but of the fear of the highest Potentates of the world, who hatred of the world against Saints, is not like that with which a man bears a Toad, vhe can easily crush, but that with which a man hates a Lyon, even by whom he doth fear to be devoured. To whom it is given to grind Have we not seen the Principalities of the world mastering their strongest Armies, engaging all their Allies, and Confederacies, laying deep Plots, and Confederacies, and against the poor Saints of Christ? Certainly, there is something formidable. The Church is said to be terrible, --- Can. 6: 12. This is the Presence and Appearance of God in them. Psal. 145. 2. *Use.*

3. Use. These Saints may well privy
from their enemies, as Christ command-
eth; yea though the greatest; the mighti-
est, the Principalities of the World; for
though they may exercise much malice
towards them in their lesser Concern-
ments; they can never hurt them in
their Communion with God, nor sepa-
rate them from Jesus Christ; therefore
the Apostle strengtheneth Christ's Exhorta-
tion, 1 Tim. 2.1,2.

2d Use. Besides, such as now may, exercise ou-
enmity against Christ are under great
Promises in the last day; Kings shall
bring Presents as Testimonies of their Pe-
nitence, Psal. 68.29. those that have
persecuted the Church, shall minister in
her glory, Isa. 60.3. -- 10. Those Kings
that made Warre with the Lamb, God
shall make hys the Whore, Rev.
17.16. And its said; Kings shall bring the
their glory into the New Jerusalem, Rev.
21.24.

3d Use. How much should this engage
Saints to be faithful to Christ in the high-
est oppositions from the highest Powe-

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and Principalities of the World, for he
is faithful to them, engages with them,
hod for them, and will bring them off
invulnerable, invincible, Rev. 17.14. --
for they that are with him are faith-
ful. --

Resolve never to leave Jesus Christ,
who hath engaged that none of the might-
est oppositions of the world shall sepa-
rate you from him.

4. Use. This may serve to strengthen
our faith, and quiet our fears concerning
the Mobs of all the Councils, Endeavours,
Projections, of the great Politicians and
Principalities of the Kingdoms of the
World; nor murmur against the wise
dispensations of God thereby; though
sometimes they seem severe to his
Church.

Nothing more unquiet than a Rock in
the sea, because ever assaulted with
winds and waves, yet nothing more safe
nor immovable.

God hath gathered believers into
Communion with himself; he hath
over founded this Communion on a Rock,

the love of Jesus Christ, nothing
more unquiet because this Rock is a Foundation
in the midst of seas, winds and storms
of persecutions, yet nothing more safe,
more inviolable, because founded on the
Rock.

R O M . 8 . 38 , 39 .

I am Perswaded -- Not Powers .

BY Powers I understand the Powers of
Hell, the Devil and his Angels, cal-
led the Powers of Darkness.

Doc. Not all the Power of all the Dem-
ons in Hell shall be able to separate a Bel-
iever . --

I. The Devil is a profest enemy to
mankind, as Rev. 12.9. but he exerciseth
his greatest enmity against those God
hath gathered in Communion with him-
self in love through Christ. Therefore
your Adversary . -- 1 Pet. 5.8. your Ad-
versary aboye all others; This name Sa-
tan signifies an enemie, and not only the
Prince

Prince of Devils, but every Devil is not Satan, as that Text shews, *Matth. 12. 18.*

First, for the exercise of this country he is furnished with great power; he is called a strong man arm'd, a mighty Lieb that comes forth to defie the whole Host of Saints, *Luke 11. 21.* you read of the Power of Satan, *Act. 26. 18.* the Power of darkness, *Col. 1. 13.*

Secondly, great subtlety, therefore call'd a Serpent; the Serpent thus beguiled Eve, *2 Cor. 11. 3.* now an old Serpent, *Rev. 12. 9.*

Thirdly, great Malice, *Rev. 12. 12.* hence call'd a Lion, a roaring, devouring Lion, *1 Pet. 5. 8.* A Dragon, a red bloody Dragon; and a great one with seven Heads, -- *Rev. 12. 3.* to note his Power, Policy and Principality.

II. This Power, Policy, and Malice of devils is manifested and exercised in his Temptations: he is call'd Lawyer, *Mat. 4. 3.* *1 Thes. 3. 5.* as men are called Lawyers or Physicians from their Profession or Employment. It is his trade for this end he is said to have.

Firstly, His ~~torments~~, or devices, 2 Cor. 2-11. He wold that signifies Crafty Councils, Manage'mts, witty and fallacious Concep'tions, composed on purpose to deceive; Sophistical Argumentations, acute Dis'cussions to elude the truth: Satan ma'dangeth his temptations with great sub'rty and dexterit.

Secondly, His ~~ways~~, or wiles, Eph. 6. 12. 25. Professors in Arts or Sciences wile to bring all the Principles of that Art into a methodical Order. So hath Satan his tempting Art in a method, he hath reduced them into common places; he know's what temptations fit with every temper, every degree of grace, every condition in Christianity.

Thirdly, his ~~arts~~, his Depths, Rev. 2. 14. mysteries, profundities, hid under ground, nor easily discerned; doctrines that have a shew of light, humility, knowledge, wisdom, holiness, learning, spirituality; as himself and his Ministers and doctrines appear as Angels of light, so his temptations. Thus he deceives ever.

Second-

Secondly, in his Accusations he is call'd
The Accuser of the Brethren, *xviij. 4.* The
word signifieth an Accuser; an Impleader
in some Court, *Rev. 12. 10.*

I. He accuseth us in the Court of God
Justice.

First, sometimes by way of Complaint
and Narration of sins they have com-
mitted; he is the great tempter to sin,
and the first Accuser, *Zach. 3. 1.* This is
call'd a drawing up of a thing against
them, *Rom. 3. 33.*

Secondly, sometimes by w^y of suspi-
cion and preconjecture, *Job 1. 9, 10. 11.* He
charged him of hypocrisy.

II. He accuseth them in the Courts of
men, as *David, Psal. 35. 11. Acts 25. 7. Act.*
24. 5.

III. He accuseth them in the Court of
their own Consciences, by making them
to question their Pardon, by impleading
their Evidences, by misrepresenting their
states, by charging them as hypocrites,
unfound Christians, thereby endeavoring
to fill them with vexation, sorrow and
discontent.

Thirdly, let us consider how much these Powers of darkness engage their power, policy, malice, by all their temptations, accusations to separate, -- For we are said to wrestle -- *in this world,* Ep. 6.12. about heavenly things; nor that these Rulers of darkness abide yet in heavenly places, so it may be rendered.

Eph. 1.3.

1. They oppose to the utmost the love of God to us, in which we have Communion with God, that kindness and love of God to mankind, Tit 3.4. is matter of everlasting envy and malice of devils; that God should have love for fallen man, and none for Angels; That God shall restore man into Communion with himself, and separate devils with an everlasting curse from him, how much this needs torment and terrifie.

If devils envied Mans state in Communion with God, in love before man fell from God, how much more to see man restored, and themselves cast off for ever.

Second.

Secondly, they oppose our Intercession in Christ, through whom we have Communion with God again in love.

When Christ came into the world to redeem men into Communion with God again and his love, what mighty strong opposition did he make against him? He mastered up all the Powers of the world, and all the Powers of Hell, and darkness against him; and will he not endeavour to the utmost to separate us from this interest, 2 Cor. 11.

2. 3.

Thirdly, they mightily oppose our Adoption, or being the sons of God, which is the greatest manifestation of that love of God through Christ. No sooner was Christ declared the Son of God, Mat. 3. 17. but the first temptation where-with the Devil assaulted him, Mat. 4. 3. was concerning this, when the Spirit of Adoption hath secured our Sonship, how many Arguments will the devil draw from our spiritual wants, weakness,

infirmities, temptations, afflictions to disprove it; what saith he, such as you the sons of God.

Fourthly, they mightily oppose their faith by which we apprehend the love of God in Christ, and by which we are brought into blessed Communion with God, see 1 Thes. 3.5; Luke 22.31, &c.

Fifthly, they make strong opposition against that righteousness by which we are justified, which is the life of faith, and our nearest fitness for Communion with God. In this case he is said to have bewitched the *Galatians*, chap. 3.1. the error then is, the doctrine of Justification by faith in the righteousnesses of Christ, in opposition to the righteousness of the Law; the devil knows the righteousness of the Law will condemn us.

Sixthly, they make mighty opposition against that grace and holiness in which we continue our Communion with God, 1 John 3.6, 7. If a childe of the devil be such an enemy to all grace, what is the father? 1 Cor. 15.21. 16.19. 1 Tim. 2.14. 1 Pet. 5.9.

Fourthly, let us consider what great advan-

advantages the Powers of Hell have against believers in Confirmation.

First, there is yet remaining much darkness in them: darkness of sin, corruption, unbelief, unmortified lusts and affections, and the devil is the Ruler over the darkness of this world.

Secondly, the impotency of their graces, by reason of which he can more easily prevail with Saints, than formerly with Eve, 2 Cor. 11.3. it was but a buffeting, and but from a Messenger of Satan, yet all Paul's grace was too weak to resist, 2 Cor. 12.8.

Fifthly, yet we shall shew, that all the Powers of Devils, and all the Rulers of the Kingdom of Hell and Darkness shall not be able to separate...

First, his Power, Malice, Policy, and utmost Agency, is limited to their feet, Gen. 3.15. cannot reach their heart nor head, 2 Cor. 11.3. & 1 Thes. 2.13. 1 Tim. 2.15.

Secondly, Christ hath stated their security in himself, on himself, Marth. 6.18. "My soul doth yearning

Thirdly, none of his temptations shall do

done. Christ had first overcome him in himself, and had learnt thereby to forgive and commiserate us. *Heb. 4. 15; Heb. 5. 7.*

Fourthly, none of his accusations shall be able to stand in the Court of God; there Christ is our Lawyer, our Advocate, *1 John 3. 1.* to be our second, to rebuke Satan, to present a Propitiation for their sins, *Zech. 3. 1.*

None in the Court of our own Conscience, we have the Spirit of Adoption, *a comforter*, is in direct opposition to Satan, the Lawyer, to bear witness to our Confidence, to help our infirmities, to clear our Evidences, and to come to the Throne of grace boldly for mercy and grace.

Fifthly, because greater is he in Saints than, -- *1 John 4. 4.* is the devil a strong man, Christ is stronger, *Luke 1. 22.* is he a lion, so is Christ, *Rev. 5. 5.* is he a serpent, so is Christ, *John 3. 14.*

2. Use. Sinners who are yet in your unregeneracy look about, you are you under the power, policy, malice of Sa-

tan; The devil hath full possession of you, ye know not how many. Ye are in darkness, which is the Kingdom of the devil, led captive by him at his pleasure; every sinner (saith one upon that text) is the Devils Pack-horse, whom he rides and rules at pleasure.

You will say, but all is at peace with us,

An Argument the devil still holds possession. *Luke 11. 21.* Make haste to Christ, who alone can cast him, though Legion, in one man, *Mar. 5.8.* he made the devils to cry, roar, tremble, he cast them out of mens bodies souls unto swine.

2. Use. Give thanks,-- who hath delivered you,-- *Col. 1. 12, 13.* who hath turn'd you from the power of Satan to God,-- *1 Thes. 2. 18.*

3. Use. Hath God gathered you into Communion--

Here is matter of great Comfort that you are always, and everlasting-ly secured in this blessed state, from the

power, policy, malice of men, from all
the temptations, accusations of devils,
how many devices, wiles, depths forever
they be managed withal.

Live comfortably, but not securely.

1 Pet. 5. 8.

Secondly, resolve to make resistance,

Rom. 4. 7.

Thirdly, your weapons against spiritual
enemies must be spiritual, the Sword of
the Spirit, and the Shield of faith,

Eph. 6. 17.

1 Pet. 5. 9.

R O M. 8. 38, 39.

Nor things present or to come:-

Doct: **A**LL the events, issues, passages, to
befall believers in their present or
future conditions, by the Providence of God
shall not be able to separate them:-

Fist, I shall speak to things present.

There is scarce a Christian, but has
some or other present trial, trouble, tem-
ptation, affliction continually present

with him, that wains on him, that lies down with him, scratch up with him, gets out with him, comes in with him. If one leave him, another may presently come in the room of it.

A righteous man may sin seven times a day, and seven times stand in need of Pardon, *Luke 17. 4.* and therefore may fall into affliction seven times in a day, and rise again, *Pro. 24. 6.*

These do much endanger our Communion with God, because they are very apt, and too often disturb our Communion with God: They are like showers of rain that fall into brooks or pools, that muddy all the waters; present afflictions are mingled with temptations; they mingle with our corruptions, stir our passions, trouble the pure waters of grace and comfort for a while; and the soul cannot presently draw waters with God, by out of the Well of salvation, which is its blessed Communion with God. Present evils have usually in them these particulars.

They still appear to be the greatest, foreft

For so we are apt to cry out of that which afflicts our present sense as the heaviest that ever befell us.

In these we cry out as *Nathaniel*, *my help
myself, O my leanness as I tremble*. My bones tremble; in these our heart and our flesh, *as David*, *joyn together and cry out
for a living God*.

Secondly, they are daily; *Mat. 6. 31*
sufficient for--

Every day is in travel, and brings forth some new trouble, every day Christ hath taught us to pray for deliverance from evil. *David* complaineth of his grief and sorrow daily. *Psal. 3.*
see *Psal. 73.4*.

Thirdly, the present evils usually surprize us unawares, he that expecteth evil, yet is commonly surprized, w^t the manner and kinde of it unexp[ec]tedly.

We often say of this or that present evil that befalls us, we never dreamt it; as God is said to work deliverance and mercies for his people they look not for, *Is. 64.3.5* so often he sends troubl

and afflictions they looked not for, Jer.
30. 15.

Yet no present evils nor troubles shall
separate.--

1. Because in all present troubles be-
lievers have God present with them,
a very present help, *Psal. 46.1.* yes, in
their most dismal and darkest troubles,
in which they cannot see him, they
may believe his Presence, *Psal. 33.*
4. his Word and Spirit, his Rod and
Staffs.

He hath a Cordial in a readiness for
every present dejection, a Comforting
readiness for every present tribulation;
2 Cor. 1.3,4.

Secondly, because they are (though
sometimes they see not, feel not) conti-
nually with God, *Psal. 73.23.* and they
who have complained of daily afflic-
tions, have blest God for daily mercies,
Psal. 68. 19. And they who have
cried daily to God of their troubles,
Psal. 86. 3. have been able daily to praise
him, *Psal. 61.8.*

Thirdly,

Thirdly, because no present trouble can swallow up the joy that springs to believers from future glory; Rom. 8.18. 1 Cor. 4.17-18. 1 Pet. 1.5,6.

Fourthly, against all present and preceding evils that Saints have, that promise more precious than gold of ~~gold~~ & Chr. 1 Pet. 5.1. O, faith one, I am under such trials and troubles that I have them plust alij faith, but God is faithful: O, I am not able to bear or stand under them; God saith he will lay no more then you are able to bear; O, I see no end, no way of escape from them; God will make a way to ~~escape~~ safety when they come.

Secondly, as for things to come. It is with the godly in this life, as with Solomon's old man, the clouds return after rain, present evils afflict him, and future threaten him, as its said Prov. 17. One woe is past, a second is, and a third woe cometh quickly; Evils to come may much endanger Saints in their communion with God.

Because Saints are very subject to their temptation, about what may befall them.

them for me to come, is a present foretelling
of Christ's affliction, who will appear
here below, but propound anxious thoughts
about what shall fall out on the morrow? This temptation hath two evils in it,
1. It begets fear, and that fear bush-great
torment.

2. It takes away the relish and sweetness
of the present mercies we enjoy, while
we take in a deeper apprehension of what
miseries are yet to come upon us.

Secondly, because God usually makes
the troubles that are to come heavier than
the present; the waters of affliction, like
the waves of the Sanctuary, rise by de-
grees, higher and higher, from the Anchors
to the Knees, in Isa. 52.7. If all the trouble
that can be so great, that God can make it
greater, affliction to heavy, but God
can make it heavier. God deals with his
children, as men do with theirs, Fashions
correct children, first with a branch of
Rosemary, then a Rod, afterwards may
be with a Staffe, that moves them, as men
cry out of their bones, calls them to
bear burdens and do service, according to
their strength.

and a man of war, and a thief, beneath and above, in the land, and in the sea; for when these judgments shall come upon us, we shall have often before our eyes them that former, privately or openly used to do us wrong.

Thirdly, because the trials and troubles of the Church which are to come, are certainly like to be the greatest. *for* *the* *last* *days* *shall* *be* *worse* *than* *any* *time* *past*, *which* *ever* *was* *since* *the* *beginning* *of* *the* *world*. *which* more immediately preceedeth the coming of Christ, very dangerous and great灾害, *Timothy* 3. 13. *and* *for* *judgments* *shall* *not* *come* *all* *at* *once*, *but* *successively*, *and* *gradually*, *so* *that* *no* *man* *shall* *be* *able* *to* *foresee* *what* *trials* *do* *approach*. *for* *the* *world* *shall* *first*, *because* *all* *things* *shall* *certainly* *know* *God*, *Romans* 1. 20. *and* *we* *know* (*there* *is* *no* *doubt*, *hesitation*, *suspicion*) *in* *this* *know-*
ledge, *that* *all* *things* (*things* *present* *and* *things* *to* *come*, *all* *things*, *none* *excepted*) *shall* *work* (*all* *things* *that* *have* *any* *spirit*, *power*, *virtue*, *activity* *in* *it*, *that* *work* *to* *my* *and* *thy* *undoing*) *for* *thy* *good* *together* (*all* *agents*, *instruments* *God* *shall* *make* *use* *of*, *how* *various* *in* *their* *kinds*, *how* *different* *in* *their* *operations*, *how* *distinct* *in* *their* *functions*, *yet* *they* *shall* *all* *work* *together*).

With God, by whom every creature is
governed, overruled in all their actions,
actions; and the same thing is true of men,
for evil unto others; but all made for good
for good unto them.

Secondly, from the immutability of God's
love, it is everlasting, *Ier. 31.3.* God is not
a man that he should repent; whom he
loves he loves to the end;

He doth not love to day and hate to
morrow; love at present and revoke in fu-
ture; he hath loved, and no sins of the fu-
ture could violate it; he doth love, there-
fore no present evils can interrupt it; he
will love, therefore no future things shall
put him.

Thirdly, from the nature and quality of
that Covenant, in which God hath taken
them into Communion with himself to be
their God, in which the first Promise is, "We
will be their God"; the second is, "We pardon
their sins, and remember their iniquities no
more."

All the advantage things present
or things to come, can have against
Saints for evil, is finite, for nothing
can

204. *Matthew 25: 14-30.* *What is the Kingdom of Heaven like?*
The Answer is, Between God and the soul but
less than the Act of Gods Parroding Mess-
siah is incomplete. Act of Grace is grace
which is of an believer one momento that he
stands under unpardonable guilt, no more
than it can be said him to be unpunished per-
sonal. *What is the Kingdom of Heaven like?* so
as if a believer may believe sins pardoned
under all present signs, he may believe sins
pardoned under all future; therefore as poi-
nting present things to come, can
appear. *In Babylon* bavil dined
curious. Terrible to the ungodly who
have no Communion with God in love
through Christ Jesus, they are yet in
their sins, without God and Christ in the
World, it may be things present are to
rule, Health, Wealth, Liberty, Proprie-
ty, Pleasure, &c but things to come are
terrible, and against you so far laid ably
as to the rich man, Remember when in the
life-time had he thought things, and now in
the thing but torment and misery. --

1. In thy present enjoyments, thou sayst,
Soul, take thine ease, thou hast Goods laid by
for me, and thinkest not when art treasuring up
wrath

when learn the day of death : And rise up comfortably, and with a heart like a boy, but O the brethren of sinners not past.

There is a wrath to come, the Devil believe and tremble : O come to Christ quickly, he will not treat you so roughly as John Baptist did the Pharisees, O gentle nation of Wisers, -- he will deal gently and mercifully with you.

2. Ms. To the godly.

First, by way of Instruction, to take security out of their hearts in reference to their outward conditions in the world, evil things at present may afflict you, worse things for the future may befall : when Israel went out of Egypt, but one Nation pursued them ; when they pass over Jordan into Canaan, seven Nations encountered them. O learn to bear things present with patience, and by faith and holy submission to God to provide for things to come ; An holy man affirmed of himself, that never any evil day befel him since he believed. One asked, how that could be ? He answered, every morning I compose my heart

¶ God. Walketh what pleasech God
to preforme such a man hant an Ante-
cedent of all hisnesse whether prefeator
or god.

Secondly, for Instruction: let nothing
that you do, with the present or to come be ver-
y grievous to you, because it cannot leave
you. This is the Apostles Mea in the

3. *Wise.* By way of **Comfort**.—Nor
things present, nor things to come; nor
sins present, nor sins to come; nor troubles
present, nor troubles to come, shall.—

1. For God is your Alpha and Omega, who
knows, and is to come, R. v. 1. See 2 Cor.

Secondly, Christ is the same to you, yesterday, today, and for ever - Heb. 13:8.

Thirdly, all things are yours exclusively, things present and things to come, as you are Christ's, a Cor. 3:23.

... by His hands yet we may see
such a bribe as we have
seen in the former part of the Chapter, as
also in the second part of the same Chapter,
whereas the author of the **ROMANS**, has also quoted
the **WAVES** of **WINDS**. His words here
are these: **God** is **gracious** to us; **sus-**
WE have come to another Rank or Regard
and men of enemies, which may seem to do
endanger a Believer in his Commitment
with God. These are called **Waves and**
Depths: There are some things from off
high, other things from below, there are
strong opposition against a Believer in high
Commandments. Between high he is consider-
ed to be broken or strained, from below
low to be undetermined or blown up; be-
tween heights and depths a Believer is said
it were between the upper and nether Mil-
lennium. Now to consider what these
things of the world may be endan-
gerous, from off high, or from below. Heights shall be
object about as these: **the** **Heights** **of** **the** **World**
What are to consider what these Heights
are which may be said to endanger; and then
to show that they shall not be able to
separate...

2. By Heights here we may understand the Sublimity of God, as he is lifted up incomparably above all creatures, in his Excellency and Majesty, above all the thoughts and apprehensions of the creature, and above all Communion with the creature; there is something in God that is lifted up above all the possible knowledge of the creatures; of the highest creatures; this Exaltation is frequently in Scripture, *The height of the hills, and the depth of the valleys, and the height over, & height under, & height above, & height below*. There are Additions a Sublimity, Excellency in the Wisdom, Power, Greatness, Authority, Excellency of God; which exceedeth the capacity and comprehension of creatures. Job 11:14-15. So exalted is God.

*In Hopes far better worth may be had and deserved
by those Heighes of God, As they now
make pecuniefull gifts unto any Prelieuer, W*

1. Because the appearance of God in his
Heights and Sublimities are very terrible,
Exodus 24. 10. 2. The Lord most High is. An-
gels cover their faces and feet at such Appear-
ances of God; 1 Thes. 4. 18. and the holy
Prophet cried out, O wretched & miserable soul
what an affliction hath this appearance of

God is a most glorious Being, & his Glory is

3. Describes the Appearance of God in
his Sublimity, Majesty, and Excellency,
makes his people afraid to come near
him, to have Communion with him.
Exodus
3, 10, 31, 22.

God doth vary his dispensations and ma-
nifestations to his people, and then they
vary in their apprehensions of him. God
sometimes appears in his Sublimity, Majesty,
Glory, Excellency, cloathed with Mercy,
Grace, Goodness. Then his people behold
his face with delight, and walk in the light
as he is in the light, and have fellowship
with each other. God sometimes appears
in the pure and native beams of his Glory,
cloathed with Majesty, Sovereignty, Ju-
stice, Greatness, then his people tremble
before him, cannot behold him, thus God
appear'd to Job, chap. 31, 1, 2. see the effect,
chap. 42, 5, 6. see Hab. 3, 2, 3. the effect,

Yet shall not the Heights of God ex-
alte. --

First, For this Heights, this Sublimity of
God keeps in Saints a holy frame of spirit
towards

towards God, a holy care to please him, and a holy fear to offend him. Job 13. 11.

Secondly, these sublime high Appearances of God in himself (which are infinitely above the holiest creatures, and which they cannot bear) are made use of to drive them from God in himself (who is a God above us, and a God against us) to God in Christ, to God in a Covenant of grace: where he is another God with us, Genesis. Hab. 3. 16. - 18.

Thirdly, these sublime high Appearances of God are made use of to humble Saints, as Job, Isaiah, Daniel, and then the high God appears merciful and gracious to them. Psal. 135. 6. 114. 57. 15.

Fourthly, though the sublime, high Excellencies and Appearances of God be above the Comprehensions of Saints, yet they are matter of their praises. Psal. 149. 6. Psal. 148. 1.

The Angels, Isa. 6. praise, admire, adore, magnifie God in that glory they could not bear or behold.

Secondly, there is another Height or Sublimity that greatly endangers believers

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spiritual fruits in his Communion, -- that is,
spiritual pride, or self-exaltation.

Spiritual pride is swelling up of the
heart to a height, above what becomes a
godly man, 1 Tim. 3.6.

Such graces as are essential to sanctifi-
cation and holiness, are all joined with
humility, and have a self-bounding prop-
erty in them, 1 Cor. 12.4.

But such gifts and graces as are common
to true believers, and contemporaries, often
beget spiritual pride in the hearts of the
rest. Spiritual pride in Christ, 1 Cor. 9.21. 3.2. 1 Cor. 10.12.

This height, this exaltation, in
the heart, doth much endanger a believer's
estate in his --

First, this height hath a great prece-
nce, 1 Tim. 3.6. though a true believer
may fall so low, as often occasions
great falls, Rom. 11.22. 2 Cor. 12.20.

Secondly, it will be the ground of jea-
lousy to a believer, to fear he is deceived
in all his spiritual conccernments, Gal. 5.1.

Thirdly, it is a sin diametrically opposite to
true grace, 1 Cor. 4.6. 7.21. 1 Tim. 3.1.

Fourth-

Firstly, it is the CHAMPION OF GOD'S
HONOR, and his own BLOW, 1 Thes. 5:25. f. God
gives us spiritual gifts, the Glory to himself
1 Cor. 4:34. This makes him to feel the
pride.

Secondly, yet when not this respects how
dangerous forever, separates believer.

Thirdly, this spiritual pride is but an ex-
crescence, a luxuriancy, a sucker, that
may spring forth from a branch that is
truly engrained into the true Vine. Jesus
Christ, and God the Father hath promised
to pluck it and take it away, John 15:1, 2.
It is a weed that springs up in Christ's Gar-
den, 1 Cor. 10:22 commonly among the sweetest
and choicest flowers, and CHRIST will not
suffer it to stand long.

Secondly, God will make advantage by
such spiritual pride to humble his people,
which Paul began to glory, he prettily be-
fools him, 2 Cor. 11:3. When he begins
to boast of himself, then he becomes a greater
nothing.

Thirdly, at CHAMPS glories in the height
of spiritual pride, in the condescension of
their spiritual gifts; graces, priviledges,

etc. etc.

God

God will quickly give them a humbling
light of their weakness, corruptions, and
persecutions. *Ezek. 3. Ch. 7. v. 13.*

The Peacock fruits if itself while it looks
on its gay plumes, and is ashamed when it
looks on its black feet; when it was in
danger of being up with His enemies,
God turns his eye to look on his afflictions,
2 Cor. 12. 9.

Thirdly, there are benefits in believers,
of *2 Cor. 12. 1* confidence, when to spiritual
privileges of grace and comfort, God shall
add temporal favours, riches, honours,
outward glory, worldly prosperity.

Such a state of worldly felicity, is called
the height, sublimity and exaltation of
a person, *Ezek. 31. 3.*

Such heights, some understand to be
meant in the text, a state of worldly great-
ness and grandeur, wealth, power and
authority, which God sometimes vouches
unto some of his children to convince
the world, that he can do much more for
his than the world for hers.

For this height may touch even an

earthly man, and make him

First, it is apt to distract him from his
sinner's present enjoyments, and thus pro-
vokes God to hide his face, and so to dis-
communion with God is much diffused.

it affords matter for a great trial of the Devil the world over, will glory the devil knewed Christ on a high mountain. Mark 9. 2.

Secondly. Yet shall not these be now become
able to separate. First, because God will not suffer them
long to continue in their enjoyment, in the simple frame of mind
by which they are enabled so intangiably to con-
demn the glory of God, and the conser-
vation of others. See Job. 1. 9. &c.

Secondly, if worldly enjoyments lest separate us from God He will quickly separate them from us; If *Hoschias Tzadik* first be

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Amen if it be fit, they may go to the
Mount, Matt. 17.

When the disciples were over-taken
with the extreme glory of the Transfiguration
upon Mount, Matt. 17. and said, It is
well for us to be here; God brought a cloud over them,
to shew them his glory presently, and made them communed
with their Communion with Christ alone.

Thirdly, because whatever enjoyments
all worldly felicity God vouchsafeth his
people; the comforts that flow in to them
from these are weak, narrow, scanty, full
of insufficiency, dissatisfaction. God limits
the comfort of outward things to his peo-
ple, more then to the men of the world.

The fulness, the sufficiency of all spiritual
comfort flows from their Communion
with God, i John 1.3.4.

Fourthly, there is another height that is
surpassed by the workings of carnal reason,
in thoughts, opinions, false judgments and
conclusions which lift up themselves above
the truths of God, and sometimes above the
ways and dealings of God; this height you
have 2 Cor. 10.5. [xviij. are ratiocination].

[xviii. every big thing, as in the text]
First, this is that which much endangers
believer in his-

First,

It is said there, so easily is self against the knowledge of God. Capital reason, human wisdom, secular Science, is professedly given to the simplicity of the Gospel, which is in Christ. Hence the poet says, and I receive the Gospel, and, without those things which are hid from me, while still

PROOF. — *In the Communion with Christ.*

2. It is a great enemy to faith, as appears by that expression, Gal. 4:16. Paul had never believed if he had consulted his people, Rom. 12:3. Let no man — according to the measure of faith, — finally if it makes false Conclusions of God's dark dispensations to his people, 1 Thes. 5:27. 1 Tim. 4:8. — If perchance God hath told us things when he hath not, to Lepre and carnal reason judgment.

Secondly, ver. this height shall not separate us — I Cor. 10:23. — because Christ Jesus in whom we have the sole saving knowledge, and through whom we have communion with God, loves us, Is. 43:2. Wisdom of God, and the Power thereof, 1 Cor. 1:4. Wisdom of Silence, Power to overcome all the strong Arguments of

the flesh shall rise up against him
Secondly, because God hath magnified
the brightness of his mercy, counsels of
peace, contrivances of love, which are as
high above... 44-55.8.9.

1. W^e. For Information, many here it
may be are ready to lay, To what purpose
are all these words.

It may be they never experienced such
extremes, such dangers, such oppositions in
their Profession of Christianity; to such
all these are but empty notions.

Do you think the Spirit of the Scri-
pture speaketh these things in vain.; Is it
not to be feared, ye are strangers to this
great Priviledge of believers' Communi-
on with God in love.

2. W^e. Christians, never look to put off
your Armour till you come from Communi-
on with God to the full enjoyment of God.

When you have conquered one enemy,
one temptation and difficulty, look for-
another another; nor are all your enemies
before you, some are above you, some are
heights, difficulties, insinuations.

3. W^e. Here is your comfort Christian,

you have this day not only the dangers dis-
covered, but your safety and security con-
firmed inviolable, immutable in your Com-
munion with God--

Are the dangers, enemies, heights, insu-
perable, inconquerable in themselves, yet
they shall not be able--

R O M . 8 . 39

Nor Depths.

Dogs, A & not Heights, so not Depths shall be

I. I shall declare what I mean by Depths.
I understand principally those Depths
and afflictions of soul that attend a state
of darkness and spiritual detection, incident
not only to Saints in lower, but to Saints in
the higher capacity of grace, according
to the good pleasure of God's will.

This state hath a great Depth and Pro-
fundity in it, can plumb wholly extreleth
such a state, and such a depth, and such a de-
pth in the Deeps.

This is such a Depth into which all other Dept employ themselves as Rivers and so the Ocean. EGDzA.31.188.1291

First, into this Deep falls in the Depth
of sin; sin is a deep thing, lies deep, out of
sight; Saints seldom search to the bottom
of it but in case of spiritual desertion, nor
can they then find the Depth without
Gods Plummets, Job, Job 13. 23,34.

In this state God doth usually search the sin of Saints to the bottom; Job in this case was made to reprobate the sins of his youth; David was made to reckon for the sin he stood guilty of in the Woman; *Psal. 32.5.* in a state of spiritual desecration; Saints have usually a discovery of the depth of guilt and blackness, and ugly deformity in sin, beyond what they had at first Conversion.

Secondly, into this depth of spiritual des-
fession falls in the depth of God's wrath,
his Judgements are called a Deep, Psalms
6. so deep, that the damned in Hell are
yet sinking into them, and shall never come
to the bottom.

Psalms. 144. 16.

In this state of spiritual desolation, Saints have complain'd of the reach of Gods arm, Psalm. 88. 7, 16. As God maketh some part of his great love and Word of God, and the Powers of that glory that is to come, who yet shall never enjoy them; and so he maketh knowne the wrath, and judgments of the great wrath which is to come, who never yet shall feel them. 1640

Thirdly, into this Deep falls in the depths of Sathan, deep temptations: as it was with Christ in this condition: so was it with Saines; now the devil and the powers of darkness beset themselves, Luke 22. 37. When Sun sets, and darkness covers the earth, then the Liues and wilde beasts go forth; Psalm. 90. 12, 13. So when God hides his face, see Christ's Complaint in that day, Psalm. 23. 1, 12, 13, 16, 20.

Fourthly, into this Deep falls the depths of Hell; Hell is deep and large, its yowels sinking deeper, Job 30. 3. the bottomless Pit, where it is darkness all day. 1640
into the depths of spiritual desolation, Saints have complain'd of the snares of death and sorrows of Hell, Psalm. 116. 3. Christ, Psalm. 1640.

15. As hee conuened himselfe in the
or thinges named Company and Companions
on of his owne selfe probest. Psalms 88. 13.
Such scorching and scalding drops of wrath
God in thine estimation from sinnes makes
the Oathes of thyself. & they were Pledges
and Barkestones of damnation, as if he had
already handled Malls fate in the soul. ¶ still
truly into shipp Deep fallen aboynt
of sorrow and affliction, Psalms 102. And the
title of psalm 69. is Complaint, see
his prayer ver 13 dw. 21sq. and warld i w
No sorrows like these, no afflictions so
deep as these, they enter into the soul: here
often misery appears remedles, & anghie
soul exposeth endless sorrow, yea refuseth all
the comforts that are administered from any
hand but Gods alone, Psalms 11. Thus you
see, spiritual desolation sits a Depth into
which many Deeps fall, the Depth of sin
wrath, Satan, & gods Deep here calleth on
another. Now let us consider how much

PART THE FIFTH

and affliction of God's love to them, and
when he layeth on them, than the light of
God's countenance shall never shine on
them more; Job 10. 12. I am ashamed of thy
name: when they say The Lord will not suffer
me. Psal. 77. 13. So David, Psal. 3. In
good long time for ever is the favour of God his
life, Psal. 36. 9. of that friend who can live:
In his presence is light, if idle hide his face who
can behold him. Job 34. 28. His works to

Secondly, in this state God may seem to
withdraw that Spirit, which is the bond of
our Communion with God, whence that

Psal. 39. 12. in these words: I have seen
The Spirit in this state of sin, so suspend
its Testimony, refuse light to our Eviden-
ces, and withhold that witness it formerly
had to our Adoption; yet, it may suffer
Sarai to bear false witness to some spirits,
and persuade us that we are hypocrites,
children of wrath, fitting for destruction,

Thirdly, in this state God calls to re-
membrace sins, which the soul thought
had long since been repented of, and that
God had pardoned. Thus were the sins
of Job's youth, and David's original sin, thus

a believer may be brought to question in
God's former Acts of grace, and his own
faith and repentance, and suspe^st all his
former comforts; yea, the being of any
grace at all in truth. This is very dan-
gerous.

Fourthly, it is a state of darkness and no
light, 1 Th. 5. 10. Gen. 3. 1. Now he who
walks in darkness knows not, -- John 3. 19.
so these knew not what to do, what way
to take. He that walks in darkness
trembles at every thing s, even the Pro-
mises of grace are stumbling blocks to that
foul.

In darkness are terrible apprehensions, as
to the Egyptians in the Plague of darkness,
Psal. 78. 49. the terrors of God are upon
Saints in spiritual deserts, Psal. 88.
15, 16. Job 7. 14.

Fifthly, in this state God seems for the
present to neglect all their Prayers, Lc. 18. 3.
8. Christ Jesus, Psal. 22. 1, 2.

Saints here are ready to say as Job, The
Lord is departed from me, and answers me
no more.

81. K 4 Sixth-

FAITH is the depth of love; **LOVE** is the height of faith. In this life the son of man may have indeed a portion of the former, but he has not yet the latter. The soul is born in the trunk of the body, and grows up in the body, and dies in the body, *Eccles. 12. 7.* but it abides in the heart, *Phil. 4. 10.* See Christ and his Disciples, *Matt. 26. 38.* Human nature does not in his inferior only, but in the superior faculties of his soul, *Phil. 3. 15.* In other relations the body suffers, and the soul only by sympathy; here the soul suffers and the body only by sympathy.

Fairly, let us consider these depths shall never be able to separate.

I. Because they are all consistent with love, and always end in love.

They are consistent with love, *John 3. 18.* he seems, if not only, yet principally to intend the **Castigation** that fall upon the souls and spirits of believers. God never loved Christ better, than at that time when he cried out, *My God, My God,*

Joseph's bowels yearned most when he made most roughly with his brethren, *Gen. 27. 10.*

II. Be sure all will end in love, *Isa. 54. 8. Cant. 3. 1. 5. Isa. 57. 18.*

Secondly, because these Depths of spiritual

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and destruction are but to bring forth full
ness of Conformity to Christ in His Death
and Resurrection.

Christ's sufferings were some to his ho-
ly, there were call'd his Baptism; some,
and the greatest in his soul, there were
call'd his Cup, *Math. 20. 22, 23.* in this
Cup was a mixtute of sin, wrath, death
and hell. He tells those disciples they should
partake with him in both. When Christ
cried out, *My God, my God, why--* it was
abstractio visionis, non dissolutio unionis, for
still he cried, *My God;* so it is to Saints in
the like condition; and what faith Christ
exercised in that state, he commanded other-
believers to do, *1/4. 50, 10.*

Thirdly, because there are depths in the
mercy and free-grace of God, that easily
swallow up this depth of spiritual deser-
tion, and all the depths that run into it,
Rom. 11. 33. O the Depth,-- *Eph. 3. 18.* The
free-grace of God is a mighty Ocean, *Mi-
th. 7. 19.*

Fourthly, because God hath pawn'd all
the Ordinances of Heaven and Earth, that
nothing what he seems to do against them,
and

and touching they do against him shall pro-
voke him to cast them off. 1 Cor. 3:13; 1 Thes.
5:9.

36, 37.

Wise. If such who are locked fast in the
Arms of God, such who are in everlasting
Communion with God, Communion with
God in love, which love is unchangeable
as God himself in love which is in Christ
Jesus, and therefore can no more fail than
his love to Christ can fail. If such as these
may fall into these depths of spiritual de-
sertion, in which are the depths of sin, or even
wrath.

O where shall the sinner and ungodly appear,
who are treasuring up wrath against
the day of wrath. O the infinite, unsearch-
able, bottomless depths of sin, wrath, de-
vils, hells, worst of sorrows, endless tor-
ments, wherein all unbelievers, impenitent
unreconcileable persons shall be plunged in
swallowed up without Redemption.

*This fully informs us that the best and
Saints must live all their days, in every
condition, on a dependence on the free
grace of God.*

*By the Eclipse of the Moon we com-
mence*

to know it borrows its light from the Sun,
toby these spiritual Eclipses and Deter-
mines, we know our whole state in grace and
comfort, depends wholly on the free-grace
of God, when you first believed after you
had laboured under the apprehensions of
sin and wrath, and the souls pinching wants.
If God's love and favour then you could
readily lay up the praise of free-grace : by
the reasons of the like apprehensions in
doubt-descriptions after you have believ'd, and
have had sweet experiencess of love in Com-
munion with God, he will have you know
that free-grace continues your state as it
began it ; and that as the Foundation-stone
which was laid, with the bouncings of grace to it,
the Headstone is to be brought with
bouncings of grace, grace to it also. After
you have believed and loved God, and had
done something for him, you think God is
holding to you ; but he will hide his face,
and tell you he can set you for all this where
ever he found you, that you may know you are
freeholding to him, not he to you.

3. Use. For comfort to believers in their
com. Depths, they shall not be able to separate.

For Direction,

i. Re-

P A T R I O T I C

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yours, revoke the judgment of your friends
through disbelief, as David did; yet will you
arrow fall down, - slay an her. Psal. 77. 2.
is my suffering; And the unfeigned love of
Gods people. - called first now now, with
Gods love.

Secondly, resolve to believe in hope -
still hope, as Job thought he may live on
till me, He trust him, as Franklin said
I am only one of thy sheep, but I will make his seat

Thirdly, do not restrain Prayer, waiting
for the return of divine mercy; but prove
before-hand with God, and put him to
the search, try him what he can do, whether
he can do more than ever yet he has
done, Psal. 87. 9.

Fourthly, hold fast still your interest in
God, as Christ, My God, my God, and as
Christ gives the same directions to others,
Mat. 5. Let him trust in the Name of his God.

R O M S. 39. 1. Now know
Nor any other Circumstances -

WE are come to the last Banks or Regi-
ment of enemies, which may be upon

posed to endanger so separation between
God and a believer so Sweet Communion,
in which the Apostle in the name of all
believers, comes off with victory.

Let us consider what is meant by this
expression,

First, *Nor any other creature*. - The Apostle
having reckoned up all known Adversaries
in this cause by name; he seeth higher,
and speaks by way of supposition. If
there be yet any other creature, besides
what I have mentioned; if any know
any other adversary than what I have na-
med, I fear not to encounter.

I doubt not but to overcome it.

Secondly, *Nor any other creature*. - By crea-
ture here (a faith learned Author) we are to
understand all things created
that are done in the world, whe-
ther good or bad, and all the thoughts,
words, affections, employments, counsels,
conversations of men, Angels, Devils, with
all other creatures within the compass of
the whole creation of God.

Thirdly, *Nor any other creature* - the word
renised creature is witty, which often sig-
nifies

names the Creation, the whole Creation. — The Apostle had himato encountered the enemy in Parties and single Regiments, but now he encounters the whole body, he musterers up all the enemies he had before spoken of, into one body ; he fears not to encounter the united strength and combined power and rage of the whole Creation. If all creatures should rise up together with one hand and one heart to endeavor to separate — They shall not be able.

Doc. Not the Concurring Power of the whole Creation of God, if they were in one Confederacy, can be able to separate.

This I shall prove. — The concurrent power and endeavour of the whole Creation cannot make God to be against his people who are in Communion with him.

Balaam hired Balaam to do this work, to separate God from his people. Balaam used all means to this end, he offered sacrifices, he used enchantments and divinations; but nothing could prevail ; *Numb. 23: 19.* God is not as man — see ver. 23.

Hence the Apostle speaks as a man also saith,

~~Opposition and difficulties.~~

affirm, filled with abundance of evidence
and assurance in this point, Rom. 8. 31. ~~in my God~~
~~before me.~~

Such as have ~~Emmanuel~~, God with them,
God in Communion with them, have also
God for them, and what can the concur-
rent power of the creature do against
them?

Secondly, that that love of God which
hath gathered believers into this blessed
Communion with God, and still embraceth
them in the loftest Armes of Peace; it is
everlasting as God is, Jer. 31. 3. It takes hold
on both Eternities, that which is past, and
that which is to come; This Love runs
Parallel with the Life of God from Eter-
nity to Eternity.

Can the concurrent wrath, rage and
malice of the whole Creature, bring God
out of love with them, whom he loved
from everlasting? Is there more power in
the wrath of the Creature, than in the
love of God? Can the poor Creature make
that not to be, which God hath made to be
from Eternity, to be for Eternity?

Thirdly,

Thirdly, the golden Chain of salvation cannot be broken, Rom. 8.39, 39. The two extreme links in this Chain are Election and Glorification; the two middle links are Vocation and Justification. This seems to be the Chain which so much raydeth the heart of Christ about the neck of his Spoule, Cans. 4.9. The two ends of this Chain God keeps in his own hands in Heaven, the two middle links are those God lets down from Heaven, and so draws us up to himself, and linketh us fast to himself forever.

What Confederacy or Combination of the creature, can pull the Son out of Heaven?

Further, can they pluck any end of this Chain out of Gods Hand. Can they rise up and blot out the book of life, and erase out the names that are written in Heaven. Can Creatures, some whereof are in Chains of darkness, all in iron Chains of divine Providence break that golden Chain of grace, in which believers are kept close in Communion with God.

Can the concurrent Power of the creature

Exercis'd up and cancel the great Charter
of salvation, whose records are kept in
Heaven.

Fourthly, the concurrent power and malice of all creatures cannot separate them from Christ in whom they have this Communion with God in love.

I. They are said to be in the Hand of Christ, which Hand gives them eternal life, and they shall never perish, John 10:28. what creature can pluck them out.

II. They are said to be engraven on the Palms of his hand, Isa.49:16. what is engraven cannot be taken out, without mangling the Hand of Christ. If you could suppose they could be taken out of Christ's Hand as loose things, yet they cannot as engraven things, will Christ suffer his Hand to be maculated or cut off.

III. They are said to be in the Arms of Christ, Cant.8:6. They are sealed on the Arm of Christ, with the indelible characters and impressions of divine love. If the Arm of Christ cannot be separated from him, then cannot Saints.--

IV. They are not only on, but in the

Armes of Christ, they are everlasting Armes. Dñe. 33. 37. there is an everlasting Arm underneath, and an everlasting Arm above. Cap. 2. 6.

V. They are not only in the Armes, but in the breast and bosome of Christ. Ie. 40. 11. the High-Priest bare the Names of all the tribes on his breast-Plate.

VI. They are born not only in his breast, but on his shoulders, as Exod. 35. 11, 12. Cap. 8. 5. by which they are everlastingly upheld from all that ruins or destruction their enemies can-

VII. They are not only on the shoulders, but in the eye of Christ, as the Apple is in the eye, Zeph. 2. 8.

VIII. Not only in the eye, but in the very bowels of Christ, as that expression shews, Phil. 8.

IX. Not only in his bowels but in his heart, Iec Cap. 8. 6. such as prevail to separate believers from Christ, must pluck out the heart of Christ.

Obj. 1. BUT THE ANGELS SING IN SWEEPS WITHIN THE COMPASS OF CREATURES, AND NO ANGEL CAP. 103 GOD CAN CREATE.

Answ.

the same persons, implies a contradiction, which God cannot do, *For.* 3. 1. 4, 25, 26.

Secondly, he hath said to the world, I
will never leave thee, *Heb.* 13. 5.

Obj. 3. But though other men, or
angels cannot do it, a man may separate him-
self. - *John viii. 34.*

Ans. 1. God hath promised to put his
fear, *Jer.* 22. 4.

Secondly, never any true believer made
the least separation from God, but they
quickly found a difference, and readily
return'd to him again with bitter repen-
tings, *Hos.* 2. 7.

Obj. 3. Though no creature can do it, sin
may.

This was Bernard's Position; but I an-
swer

First, Sin is a creature, not Gods crea-
ture but the devils; every sin is a Lie, and
the devil is the father of it, *John* 8. 44.
Therefore. -

P A B L E

Secondly, former sins cannot, they are
remitted, after-sins shall not. They have
an Advocate and a Propitiation, 1 John

2. 2.

Thirdly, large experience hath made
this good, Jer. 51. 5. When Belus attempted
to separate between God and his peo-
ple, he could not effect it, because God be-
held no iniquity - Num. 23. 24. &c. for the
Lord his God is with him.

3. 11. This informs us, 'how much the
salvation of man one way or other is en-
dangered by every creature, for if such
who are gathered into Communion with
God are endangered by every creature in
a separation, how much more are such
who are yet at a distance from God, in dan-
ger by the creature to be kept from com-
muning that Communion. Dost not eye
every creature? an unregenerate man loveth
set up it self to be his God, his chief good,
and tender you to persuade him that his
chief blessedness consists more in that en-
joyment, than in the enjoyment of God
himself.'

4. Beware how much you are endanger'd

by

by their earnest, either to be Kept off from all Communion with God, or made to have a loose Communion with God.

I exhort believers again and again to strengthen your faith in your Communion with God in love which is in Christ Jesus.

This is the Ark of Salvation in every deluge; your Refuge and Sanctuary in every storm; your Door of Escape in every danger; is't your resting place in all the Confusions of the world; your Victory and Triumph over all your enemies, all your fears, doubts, temptations, sins, & dead sins; & if they be.

But how shall we do this?

First, study much the love of God, it has a wondrous attractive virtue to draw you into this Communion with him; it will help and you, it has a mighty glorious force and efficacy to keep you close to that Communion.

Secondly, better your acquaintance with Christ.

First, who first swallowed up all the di-

Forasmuch as we have been created
after the image of God, and have
therefore been given the power
to make way for you into this blessed Com-
munion with God.

Secondly, Study him, conversant with
him, who remains one with God, indwelling
with us in the divine nature, and touching
the humane nature, that he might profit us.
Communion with God inviolable & perfect

3. *W/c.* Having cleared your Communion... Put on a nobleness of spirit, an height
of resolution, a magnanimity of faith prepared
to encounter with the most hard with
the worst of enemies.

And doubt not of Victory and Conquest
over all. Let your faith rise higher than
your dangers or enemies can possibly reach.

Some can believe Victory over such
and such, not over such; over things
present, not over things to come... Faith
is not come to its just height of spirit till
it triumph over all, real or possible, present
or to come, not only over one creature, but
over the united, concurring power of all
creatures.

F I N I S

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